In this issue…

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The ones who remember in Switzerland

page 5

Massacre survivor tells her story

page 9

Poet Zilka Joseph shares memories

page 17

WASHTENAW JEWISH NEWS

January 2024 Tevet/Shevat 5784 Volume XXIV Number 5 FREE

What happens when words fall away

Idelle Hammond-Sass interviews Rabbi Adina Allen of the Jewish Studio Project

In response to the unfathomable events of October 7 I was struggling to digest the daily news, meetings, podcasts, articles, Zooms, emails, and conversation. The exhausting flood of information left me grasping for ways to cope so I could engage with the ongoing conflict.

While I found a few spaces to go to relieve the stress, anguish, and uncertainty of what would happen next, one stood out for its ability to navigate the moment. I attended several drop-ins offered by the Jewish Studio Project that were revealing and helpful. JSP combines practices from the field of art therapy with Jewish learning and spirituality. As a practitioner of the Open Studio Process, a related creative process, the Washtenaw Jewish News encouraged me to reach out to JSP to learn more about their programs and methodology.

Rabbi Adina Allen and her staff at the Jewish Studio Project began offering free "Community Spaces," using a shortened version of the Jewish Studio Process. These 30-minute drop-in sessions offered to "draw on the power of art during this time of crisis." As I did the process, writing an intention, reflecting on the Psalms and suggested questions, drawing, and writing, I had several new insights into the Psalm, myself, the crisis. Each session begins with Rabbi Adina's prayer for creativity:

"Blessed are you God, Source of Life, who created us in your image and invites us to renew daily the works of creation. Blessed are you, God, who created us creative."

Idelle Hammond-Sass: Is there anything special you would like our readers to know about how JSP evolved and how it has manifested and grown into the organization it is today?

Rabbi Adina Allen: The Jewish Studio Process emerged from the Open Studio Process (OSP), which was developed by my mother, artist and art therapist Pat B. Allen, and two of her colleagues. I took the OSP practice that I learned growing up from my mother and wove it together with a reimagined approach to Jewish text learning, or what we call "Beit midrash" (lit. "house of inquiry"). Together, these two practices fused into a new methodology: what we call the Jewish Studio Process. This Process is a way to elongate and deepen our relationship with text; it is a way to explore the unexamined, perhaps less-traversed parts of ourselves; it is a way to hone our capacity for being with ambiguity, complexity, and the unknown and opening to synergy, serendipity, and emergence; it is a way of developing our capacity for being together in community by oscillating between multiple modes of interaction, including chavruta (the Jewish practice of learning in dyads), full group discussion, parallel processing, and witnessing. This Process is the core methodology of Jewish Studio Project, the organization that I co-founded with Jeff Kasowitz (my spouse) 10 years ago. We have now grown to a staff of 10 and are supporting a growing network of JSP Facilitators who have gone through our intensive two-year training program and are now bringing the Process out into their home communities in so many new and inspiring ways.

IHS: The pandemic was a confusing and challenging time for people as we had to stay apart but were looking for community. Did it shape some of how you created the "Community Space" for processing the Israel/Palestine crisis?

RAA: The pandemic necessitated that we make a huge pivot as an organization. JSP has always been a national organization, serving cohorts and leaders across the country. Pre-pandemic, our ongoing community offerings were rooted at our physical studio space in West Berkeley, California. Knowing that Process can serve as a powerful practice for helping support people through times of challenge, we immediately moved to offer weekly programs online. Initially, these offerings were to support those who had been through a JSP Studio Immersive (5-day intensive) and our local Berkeley community. We honestly didn't know how the Process would translate to a virtual format and so were surprised and delighted to see that the deep, connective, grounding experience the Process provides in-person indeed did come through on Zoom.

by Idelle Hammond-Sass in response to the prompt, "My soul is consumed by longing" Psalm 119:20, Dec. 12, 2023

Over the weeks, we adapted and honed the virtual version of the Process, developing unique ritual practices to help foster connection through the screen. Soon after we began to open programming to a broader audience and found that not only was there was a huge appetite for doing the Process, but also we were able to serve so many folks who wouldn't have been able to participate in JSP programming otherwise. Now, all our public programs are offered virtually, and we are so grateful for the incredible community of folks who join online to be together in creative

continued to page 4

Advertisers

Advertiser.....Page

Alex Milshteyn, Realtor.....3

Ann Arbor District Library.....27

Ann Arbor Rec & Ed.....27

Bank of Ann Arbor.....27

Delux Drapery & Shade.....26

EMU Center for Jewish Studies....15

Folkfest 2024.....12

Frankel Center for Judaic Studies.12

Giraffe Design Build.....28

Hurwitz-Greene Real Estate.....14

Jewish Federation of Greater Ann Arbor.....13, 14, 26

Leora Rubin Reinhart Realtors.....2

Michigan Theater.....12

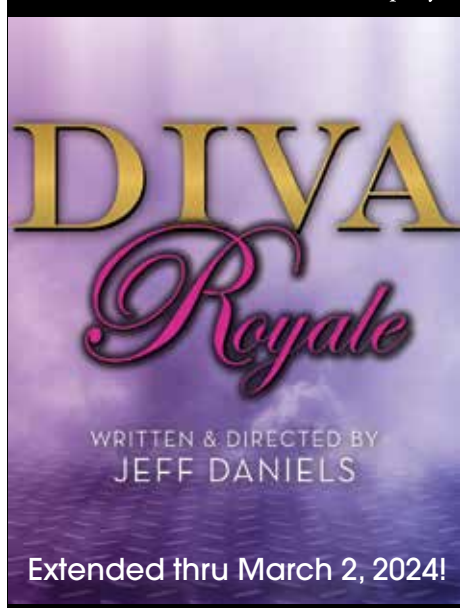
Pam Sjo, The Reinhart Company....10

Purple Rose Theater.....2

Wolverine Tax & Financial.....3

Zemyck Pottery.....27

the PurpleRose theatre company



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From the Editor

Clare Kinberg

Love and war

What a ghastly hard month it's been. Whether we are demonstrating for an immediate ceasefire or supporting Israel's determination to militarily destroy Hamas, we are living within a vortex of pain and fear induced by the horror of the October 7 massacre, the ensuing callous response by supporters of the Palestinian cause and subsequent feelings of isolation and heartbreak at the loss of life on all sides. Notification of bomb threats against Jewish institutions keep us on constant alert. And yet we know that nothing we are feeling compares to the devastation experienced by Israelis and Palestinians in their land.

I've been thinking a lot about "peoplehood," one of the hallmark notions of modern Jewry, and especially how being in an interracial American family has morphed my conception of peoplehood. In a recent Facebook post, Yehuda Kurtzer of the Shalom Hartman Institute wrote in a statement critical of American Jews jumping on the ceasefire bandwagon, "Our people needs, maybe now more than ever, to see one another; and for those of us desperate to be in empathetic relationship with one another, to do so through what the other wants and not be publicly acting against it." Kurtzer is referring to his Israeli friends and family who are rallying together to create a war front and a home front amid a "pervasive sense that Israelis and many Jews have around the world that the public debate is stacked against the legitimacy of Israel's actions, whatever they are."

I am touched by Kurtzer's statement, yet my "people" includes Israeli friends and American Jews who are desperately calling for ceasefire, for prioritizing hostage negotiations, and includes Palestinians. This is not a place I can fully describe how this war has brought into focus my emerging thoughts on Jewish peoplehood, but I feel an essay coming on. In the meantime, stay warm, stay safe. ■

continued to page 20

Letters

Seeing the Middle East through rose-colored glasses

To the editor:

In the December issue of the WJN, there were several letters and articles decrying Israel's aggressive military response to Hamas' October 7 massacre of 1,200 Israelis and foreign nationals, and the abduction of several hundred more. What I am about to write will likely be denounced by their authors as inhumane, heartless, and contrary to Jewish values. But what are these so-called Jewish values? If someone comes

continued to page 20

Why does an article consisting entirely of extreme anti-Israel rhetoric appear in the WJN?

Dear Clare,

Seeing the article, "'Ceasefire now' rally in Detroit" (WJN, "Community," November 2023, p.9), I was shocked, dismayed, and utterly disgusted that such a piece would be printed in the Jewish community newspaper of Ann Arbor/Washtenaw County! I certainly realize that it is a report of an event purportedly staged by Jews, but what was clearly a stridently anti-Israel demonstration and that the quotes in the article are from the demonstrators and not condoned by the WJN staff who wrote it. All the same, it was particularly troubling to see this piece in the local Jewish newspaper of record containing totally unbalanced rhetoric coming so soon after the worst mass murder of Jews (along with others, including many foreign nationals) since the Shoah, which was committed by Hamas on October 7. Also ironic is that this article appeared in an issue with a fair amount of space on those barbarous attacks that largely targeted innocent civilians, including infants, in Israel.

The speech of those quoted in this article could have been uttered by Hamas spokesmen. It might as well have been, as it advanced, and drew upon, the antisemitic terrorist organization's propaganda and echoed the virulent, malicious anti-Israel libels of every extremist group determined

continued to page 20

Chanukah brought calls for Ceasefire

Dear WJN Editor and the Jewish Communities in Washtenaw County and Beyond,

On the last night of Chanukah (eve. of 12.14.23), approx. 40 people built sacred community, gathering just outside Ann Arbor's Justice Center and City Hall asking for a ceasefire and the exchange of hostages. We sang underneath low clouds, reflecting the last day's flecks of gold and pink. Kids helped light candles of many, many Chanukah menorahs and people tried – with valiant yet medium success – to protect our hanukiot from the strong

continued to page 20

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JEWISH NEWS

2935 Birch Hollow Drive
Ann Arbor, Michigan 48108
(734) 395-4438
www.washtenawjewishnews.org
CKinbergwjneditor@gmail.com

Editor and Publisher
Clare Kinberg

Advertising Manager
Pat Cowan

Design and Layout
Dennis Platte

Staff Writers
Hannah Davis, Lonnie Sussman

Contributing Writers
Michael Appel, Candace Bulkley, Beth Dwoskin, Emily Eisbruch, Rabbi Shira Koch Epstein, Robert Erlewine, Rabbi Chelsea Feuchs, Amichay Findling, Adam Fisher, Eileen Freed, Trina Fuller, Rabbi Aharon Goldstein, Idelle Hammond-Sass, Ariella Hoffman-Peterson, Zilka Joseph, Ruth Kraut, Cantor Regina Lambert-Hayut, Andrew Lapin, Leslie McGraw, Ariella Monson, Cilla Thomas

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MI Clean Energy and Jobs Act

On December 14, Ann Arbor Jewish leaders with "Dayenu: A Jewish Call to Climate Justice" gathered alongside Michigan state legislators to celebrate Chanukah and the passage of the recent Michigan Clean Energy and Jobs Act.

Dayenu is building a movement of American Jews confronting the climate crisis with spiritual audacity and bold political action. We mobilize Jewish support for climate solutions, build our collective power, and raise up a spiritual, religious, and moral voice in the national and global movements confronting the climate crisis.

All photos are credited to Lon Horwedel. ■

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Jewish Studio project continued from page 1

Rabbi Adina Allen

community in an ongoing way from all around the world.

After October 7, we knew we wanted to offer a space for folks to come to process the unfolding situation, to regulate their nervous system, and, most importantly, to not have to do so alone. We began by offering daily sessions during the initial weeks post 10/7 and then, after a brief break to recalibrate as a team, we have been offering weekly community spaces. These sessions have become a way to join in sacred community, to draw on artmaking as offering, as petition, as prayer, as a way of reaching beyond the intractability, through the grief, the fear, and the anger, the heartbreak, and the terror of this time towards the possibility of a new reality.

IHS: I have read that doing art — no matter your skill level — even doodling for about 45 minutes a day, reduces the stress hormone cortisol. "Making art is physiologically calming" according to the dean of creative therapies at Drexel University. Can you share a bit about how these sessions have been useful to people? Especially now when we are processing so much news, articles, Zooms, etc.

RAA: There is a growing body of research about the benefits of art-making — regardless of perceived skill or experience — which is so exciting to see. Doctors are starting to prescribe art as a remedy and some insurance companies are beginning to reimburse for this "treatment." In these painful, grief-filled, anxiety-ridden, divisive times when so many of us can become easily overwhelmed by the news, folks have shared that the sessions have been a lifeline. Engaging in an abbreviated version of the Jewish Studio Process, grounded in lines from Psalms, we create a space within us separate from stances and stands to see what might arise — what feelings come to the fore, what questions swirl in our depths, what yearnings cry out from our hearts, what seemingly irreconcilable, irrational, impossible visions begin to emerge. The Process helps us to hold that space open long enough to let emerge something beyond cognitive or intellectual understanding, something more tender and truer. People have shared that these sessions have helped them move through stuck feelings, connect with Judaism in ways that have not been possible in other spaces, connect to and move with inherited trauma, and find solace and connection.

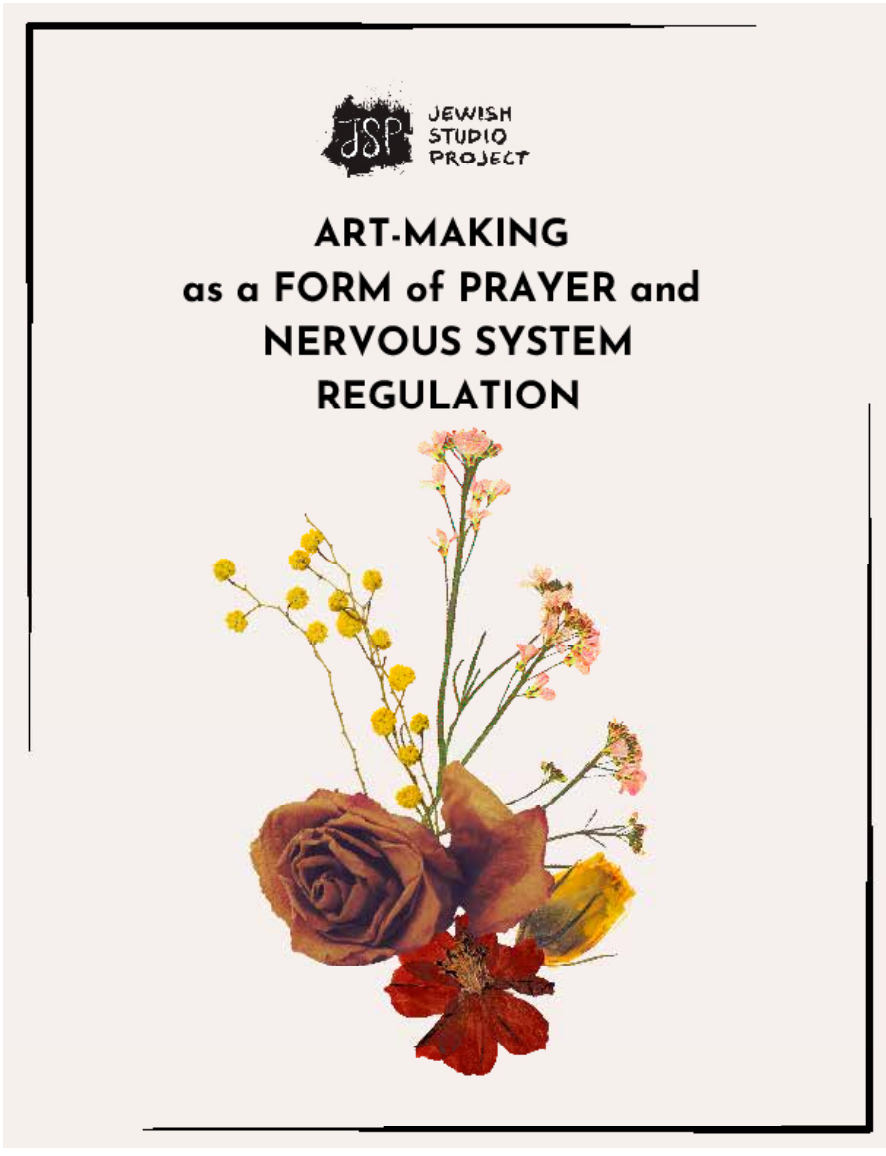
My colleague Laura Earle, who is in the current training cohort at JSP, says: "Through the Jewish Studio Process, the power of art making makes space for the verbal mind to relax, so other ways of knowing can come to the fore. Held in supportive community sessions, the Process connects us to Torah in new ways, while allowing our spiritual, emotional, intellectual, and physical selves to calm and recalibrate — so essential in these deeply troubling times."

To continue the work of the Community Spaces, the booklet "Artmaking as a Form of Prayer and Nervous System Regulation" is available to download for free on the JSP website. www.jewishstudioproject.org/public-programs. Included is Psalm 19:4:

Ain omer, v'ein d'varim. There is no utterance, there are no words.

Idelle Hammond-Sass is a Jewelry and Judaica artist, and Open Studio Process Facilitator in Ann Arbor, Michigan. ■

Idelle Hammond-Sass



PROMPT 4

עַד־אָנָה ... יָגֹון בִּלְבָבִי יוֹמָם

Ad ana... yagon bil'vavi yomam

How long will there be grief in my heart all day?

Psalm 13:3

Take any art materials you have on hand (pen, paper, instrument, your own body), and explore the following questions as you move freely for 15 minutes in creative process.

- *What shape does your grief take?*
- *What shape was it yesterday?*
- *How might tomorrow transform your grief?*
- *When you open fully to your grief, what other feelings emerge?*

Educating about the Holocaust in Switzerland

by Cilla Tomas

I recently had the opportunity to return to Bern, Switzerland — to the synagogue where I grew up — to introduce the book, The Ones Who Remember: Second-Generation Voices of the Holocaust, a collection of stories written by my Second Generation group at Temple Beth Emeth.

The synagogue in Bern was built in a Moorish-Oriental style of architecture in 1871, and currently has 400 members. In Switzerland, there are approximately 20,000 Jews, 4% of the whole population.

During World War II, neutral Switzerland survived the war without any harm, but the border remained closed to Jewish refugees, and thousands of Jews were turned away, even though the Swiss knew these refugees would have to face potential death. My father's family had emigrated from Kishinev (at that time in Russia, now in Moldovia) to Bern at the beginning of the twentieth century with other Eastern European Jews after experiencing persecution.

Left, Corinne Merlin with the author Cilla Tomas

It was a wonderful experience to present my family's story in my mother tongue, Bernese Swiss German. To my surprise, I discovered that several participants at the presentation were also second-generation Holocaust survivors. A woman I had grown up with was present. We had attended the Jewish youth group, Hanoar Haboneh, together. We had never shared the common background of our mothers who survived the Holocaust. We both expressed in front of the entire group our disappointment that our families felt like outsiders in the Bernese Jewish Community. Both immigrant families, most of the other members of the synagogue were long-term established members.

Also present was another member of the community, Eve Stockhammer, a psychiatrist and artist, who has written two books in German about the Shoah: Kaddish in Remembrance: Contemporary Witnesses and Subsequent Generations Report on the Shoah, and, co-written with her sister, Iris Ritzman, Violins in the Snow: Two Ways of Remembrance of the Shoah."

The sisters' mother kept her Jewish identity and her escape from Nazi Germany a secret. Eve and Iris eventually discovered this family secret through photo albums they found in the attic. Therefore, they became very engaged in researching, writing, and painting about the Shoah.

The attendees at my presentation in Bern were impressed to learn that our Ann Arbor group began working on our Yom HaShoah Services at Temple Beth Emeth approximately 20 years ago, and are still together after writing, publishing, and presenting the book to a wide variety of groups and institutions.

This long journey has also helped us heal and grow emotionally, and we have been able to establish long-lasting relationships among us.

My second presentation of our book was at the "BabelKultur" in Zürich, Switzerland. A very dynamic Jewish couple, Bettina Spoerri and Miklos Klaus Rozsa, established this private cultural center on the outskirts of Zürich to present primarily Jewish cultural events. They both travel the world and write, take photos, and publish books mostly about Jewish culture. They had just returned from Shanghai, China.

My presentation was just two days after the attack in Israel on October 7. In spite of the difficult times, we had good attendance with a very engaged discussion. Several of my good friends travelled from other cities to listen to my presentation.

The big surprise was seeing my dear friend E., who is also a second-generation Holocaust survivor. She has rarely talked about her mother's experience in the concentration camp. Actually, her parents, both Jewish, barely participated in Jewish life, and the whole family enjoyed celebrating Christmas with a tree at home. This time she brought me to the Jewish Museum in Basel and introduced me to the manager. She told him about my upcoming talk in Zürich and brought her sister and friends with her to my presentation.

One of the interesting topics we discussed during my talk was "Why have many of us second-generation Holocaust survivors chosen helping professions, such as psychologist, social worker, or teacher?" Our explanation was that our parents loved and cherished us very much. But sometimes they were so preoccupied with their own traumatic experiences in the past that they were unable to parent us. We then felt obligated to "take care of them." This dynamic helped to develop our "emotional intelligence," which helped us keep the family together. This later served us well as professionals in those helping professions.

On the last day of my stay in Zurich I met with Alice Winter, Director of the Gamaraal Foundation. She is very dedicated and hardworking. Also a second-generation Holocaust survivor, she supports Holocaust survivors who found a home in Switzerland. She provides Holocaust education to school children and organizes exhibitions all over the world. The Swiss government and many other institutions help this organization. She wants to coordinate some exhibitions in our area with us.

After the attack in Israel, a quote by Primo Levi in her brochure struck me. "It happened, therefore it can happen again: this is the core of what we have to say." Let's try to educate as many people as possible about what happened during the Holocaust, so history doesn't repeat itself!. ■

University to launch institute to address antisemitism

By Adam Fisher, Office of the Vice President for Communications. Used with permission of The University Record, University of Michigan

The University of Michigan will launch new initiatives as part of a university-wide effort to combat antisemitism and support religious diversity and inclusion on campus.

As an initial step, the university is establishing the Raoul Wallenberg Institute on the Ann Arbor campus to leverage U-M research and scholarship around global antisemitism and divisiveness.

"Through these efforts, we are bringing together leading U-M expertise and diverse perspectives toward a safer and more inclusive world, and even more, a brighter world of peace," President Santa J. Ono said in announcing the efforts during the December 7 meeting of the Board of Regents.

"At the University of Michigan, we aspire to lift the distinct, ineffable potential of each individual, no matter their background or belief," said Laurie McCauley, provost and executive vice president for academic affairs. "Antisemitism is antithetical to everything we stand for as a campus and community, and we are committed to ensuring that we are a place where all students can live in peace and safety, and where they can learn and grow and thrive."

The institute will be housed within LSA, with collaborations throughout the university community. U-M will share programming, priorities, and structures as the institute takes shape, the provost said.

The Office of Diversity, Equity, and Inclusion expects to announce complementary efforts related to enhancing religious inclusion and interfaith engagement in the coming weeks.

The recently released DEI 2.0 strategic plan includes a campus-wide action item focused on advancing religious, spiritual, and interfaith diversity across schools, colleges, units, offices, programs, and community spaces.

History and current events

The institute's launch comes in the aftermath of the October 7 attack on Israeli citizens by Hamas, and amid the ongoing military conflict in Israel, Gaza, and the West Bank — developments that have reverberated around the world and on American college campuses.

In 2022, the Anti-Defamation League's Center on Extremism reported the highest rate of recorded antisemitic incidents in the United States, prompting the White House to release its U.S. National Strategy to Counter Antisemitism in June.

U-M has long served as a hub for the Jewish-American university experience. In the early twentieth century, elite northeastern institutions often imposed quotas on Jewish admissions, prompting many to apply to U-M and other prominent public universities.

Today, the university is home to 6,500 Jewish students, extensive academic expertise on Judaic studies and antisemitism, and an array of vibrant organizations that serve the campus Jewish community.

Raoul Wallenberg, the institute's namesake, was a Swedish humanitarian, diplomat, businessman, and architect. While serving as Sweden's special envoy in German-occupied Budapest for six months in 1944, he saved thousands of Jewish lives during the Holocaust by issuing protective passports and sheltering Jews in buildings that he marked as Swedish territory.

Wallenberg graduated from U-M with a degree in architecture in 1935. He was posthumously recognized as one of the Righteous Among the Nations by the Israeli Holocaust memorial organization Yad Vashem.

The Wallenberg Medal at U-M is awarded annually to outstanding humanitarians who emulate Wallenberg's courage, vision and leadership — values that will be core to the new institute's work. Notable past recipients include Elie Wiesel, John Lewis, and Desmond Tutu.■

Jewish groups confront new questions: What counts as calling for genocide? And how should it be punished?

Andrew Lapin, originally for the JTA

After three college presidents were denounced for testifying in Congress that context matters in evaluating potentially antisemitic or genocidal speech, universities across the country have stated that calls for genocide are always against their schools' rules.

But there is still deep disagreement and confusion — both among Jewish groups and college administrators — about what constitutes genocidal speech and how it should be punished. Notably, even antisemitism watchdogs that called for consequences for the college presidents appear reluctant to say whether some frequent pro-Palestinian slogans should be considered genocidal.

The reluctance raises questions about whether the congressional hearing, which drew widespread attention and the resignation of one of the college presidents, will have any practical effects on campus discourse about Israel that some say is dangerous to Jewish students.

Amid sharp, fierce criticism following the hearing, some officials took the opportunity to proactively announce that calling for genocide wouldn't be allowed on their campuses. In New York, Gov. Kathy Hochul sent a letter to the heads of her state's public universities instructing them that "calling for the genocide of any group of people" should "lead to swift disciplinary action." Stanford University, meanwhile, released a statement saying that "calls for the genocide of Jews or any peoples … would clearly violate" the school's code of conduct.

But what, exactly, counts as a call for genocide? Do popular pro-Palestinian chants that many Jews consider threatening — like calling for "intifada" — run afoul of the rules? And how should students be punished if those rules are broken?

One week after the hearing prompted those questions, some of the leading U.S. campus antisemitism watchdogs said they could not easily be answered. The groups condemned chants such as "intifada" and "From the river to the sea, Palestine will be free," but demurred from explicitly calling them genocidal.

Representatives of two groups suggested to the Jewish Telegraphic Agency that students who call for genocide should be suspended. One pro-Israel activist who spoke to JTA said the punishment should depend on "context," acknowledging that he was using the very phrase that drove much of the backlash to the university presidents. A few others declined to state exactly how such students should be punished.

"Chants like 'from the river to the sea' and 'globalize the intifada' are deeply offensive and antisemitic and are unquestionably contributing to hostile environments for Jewish and Israeli students on campuses across the country," a spokesperson for the Anti-Defamation League told the Jewish Telegraphic Agency Tuesday.

But the ADL stopped short of defining such chants as de facto calls for Jewish genocide, and its own website's description of the phrases does not include the term "genocide." The website does say that "intifada" refers to violence such as that of the second intifada two decades ago, when approximately 1,000 Israelis were killed in terror attacks.

Neither Hochul's office nor Stanford's public relations representatives responded to JTA's questions about whether they considered such phrases to meet the definition of calling for genocide of Jews, nor how they would discipline them.

Julia Jassey, a recent college graduate and the CEO of the campus antisemitism watchdog Jewish on Campus, called those phrases "antisemitic in impact" but would not say whether students who use them should be disciplined.

"Practically, the impact of saying 'From the river to the sea' calls into question the existence, the legitimacy, the lives of the folks who are living there who are Jewish," Jassey said. When asked whether those phrases should be subject to disciplinary measures, Jassey, like other campus antisemitism activists who spoke to JTA, said it was largely up to the universities.

"I think that university administrations have an obligation to be clear," she said, adding that they should "condemn" such language whether it comes from students or faculty. "It's really important to prioritize the impact," she said.

The ADL statement on the phrases further said universities had "clear legal obligations" to "respond" to such language. But beyond noting that the response should include some form of disciplinary action, the ADL did not clarify what such a response should be.

The organization said it does push for universities to suspend any student group "that promotes calls for antisemitic violence." That may be a reference to Students for Justice in Palestine, which defended Hamas' October 7 attack on Israel. The ADL and other Jewish groups called on campuses to withdraw recognition and funding from the group, and in recent weeks, several universities have suspended their SJP chapters.

While there have been a small number of reported incidents of swastikas and chants of "Gas the Jews," along with others referencing Hitler on campuses this year, chants of "from the river to the sea" and "intifada" have been far more common.

Responding to video of a recent event held by the Columbia University chapters of SJP and the anti-Zionist group Jewish Voice for Peace at which protesters chanted "intifada," the International Legal Forum, an Israel-based group, called the chant "a direct and unadulterated call for violence and genocide." The group pushed Columbia to publicly condemn the activists and "ban these hate groups once and for all." Columbia had suspended both groups for the remainder of the fall semester.

Those who chant those phrases object to the notion that they are calls for genocide. A spokesperson for JVP said that the group does not consider "from the river to the sea" to be antisemitic.

"JVP understands that to be an absolute right for anyone to be free from the river to the sea," Sonya Meyerson-Knox, the group's communications manager, told JTA weeks prior to last week's hearing. "So Palestine will be free, Israeli Jews will be free. One person's freedom does not take away another person's freedom. Unless, of course, it's in a supremacist state, which is what the Israeli government has been doing for 75 years."

She likewise said after the hearing that the group also does not consider use of the term "intifada" to be equivalent to a call for violence, and does not believe students or university personnel should be penalized for using it. She added that her group does not endorse calls for violence and said, "No one on campuses is calling for the genocide of Jews and there is no evidence of this." She repeated her group's repeated accusation in the wake of October 7 that Israel is committing "a genocide against Palestinians in Gaza."

But what, exactly, counts as a call for genocide? Do popular pro-Palestinian chants that many Jews consider threatening — like calling for "intifada" — run afoul of the rules? And how should students be punished if those rules are broken?

Meyerson-Knox said that JVP bases its guidelines on international law. "Resistance 'by any means necessary,' not so much. Popular resistance, absolutely," she said. "There is a big difference there."

When asked about the pro-Palestinian phrases, the general counsel for Hillel International, the umbrella group for campus Jewish centers, told JTA that students who chant "from the river to the sea" "need to be educated" on the fact that the phrase appears in Hamas' charter.

"What's relevant is whether it lands on Jewish students on the campus as an attack, a potentially genocidal attack, on the Jewish people, a plurality of whom now live in Israel," the counsel, Mark Rotenberg, said.

Rotenberg added that a university "has a responsibility to not allow these kinds of endorsements of violence to be misunderstood," comparing the chants to a student placing a noose in an area of campus "knowing that Black students will see it."

He did suggest what administrations might do to a student or staff member who took such an action. "Universities will discipline, suspend and terminate the employment of people in the university community who engage in that kind of speech activity," he said.

Watchdog groups devoted to the issue of campus antisemitism — some of which have spent years filing federal civil rights complaints that included objecting to the use of of pro-Palestinian language on campus — were somewhat vague as to how schools should discipline students who use them.

"The consequences that would be appropriate would be those provided for by school regulations or by law," Gerard Filitti, general counsel for the pro-Israel legal group the Lawfare Project, told JTA. The Lawfare Project has filed federal civil rights challenges to college campuses via the Department of Education, including one at Columbia University from 2019 that the department reopened in the wake of October 7.

Asked what kinds of consequences would be appropriate, Filitti offered a range of options without saying which would best fit the offense.

"Whether that includes suspension, or a mandatory training about antisemitism, including anti-Zionism, or whether that includes expulsion, I think that is, to borrow a phrase that was spoken of last week, context-specific," he said, referencing the university presidents' answers to the question of whether calls for genocide of Jews violated their codes. He added that universities should consider "the whole range of remedies available as consequences under the codes of the schools."

The Brandeis Center for Human Rights Under Law, another pro-Israel legal group active in campus lawsuits, also did not offer thoughts on whether or how universities should discipline students who uttered those exact phrases.

The group's president Alyza Lewin told JTA in a statement, "The very first step to ending the current harassment and preventing future harassment is for university administrators to understand Jewish identity so they can effectively recognize antisemitism."

And a top figure at the Simon Wiesenthal Center, an antisemitism watchdog group that has called for all three presidents who participated in the hearing to resign, suggested that universities should "train the police" to respond to complaints of antisemitism.

When asked if students calling for "intifada" should be arrested, Rabbi Abraham Cooper didn't rule it out.

"This is private property. Universities set their own rules for campus," he told JTA. "They have protocols in place. It's not for me to say right now what those protocols should be … But what it does mean is they've got a whole lot of discussing and a whole lot of reflecting to do, because whatever they have in place right now may be working for a lot of people but it's not working for the Jewish students." ■

At the school board table

By Ruth Kraut, special to the WJN

For many Jews, time is now split into "before" and "after" October 7. In the "before times," the Jewish Federation/Jewish Community Relations Committee convened a parents' group to discuss antisemitism in Washtenaw County schools. (See the October 2023 WJN for a summary.) They had also requested, from the Ann Arbor Public Schools, recognition as a Jewish advisory group. There are currently four other advisory groups: Ann Arbor Parent Advisory Committee for Special Education (AAPAC); District Wide Black Parents Student Support Group (BPSSG); Asian, Pacific Islander, South Asian/American (APISA/A); and Arab-American Advisory Group (AAAG).

Then came October 7. In the aftermath, there was pressure on AAPS to release a statement, as other institutions were doing. Washtenaw County has thousands of Jewish students in the K–12 schools, thousands of Muslim students, and thousands of Arab students. Many students also have family members in the Middle East, including many with direct connections to Israel and Palestine.

On October 11, Jeanice Swift, the outgoing superintendent of the Ann Arbor schools, shared a statement that read, in part, "We are devastated by the terrorist attacks in Israel, and we are heartbroken to hear of the loss of life occurring over recent days in both Israel and Gaza. … In the Ann Arbor Public Schools community, we believe strongly that there is no place for hate — whether antisemitism, Islamophobia, or xenophobia." She also shared some resources on how to talk to children about the situation.

On the same day, AAPS school board trustees Rima Mohammed (Palestinian) and Jeff Gaynor (Jewish) read a statement at the school board meeting. In part, it said, "We stand together, as a Jew (though not Israeli) and a Palestinian, in the interest of our common humanity. Like many of you, we are heartbroken by the ongoing violence, suffering, and loss of life among the Israeli and Palestinian people … We know that this is a particularly difficult time for teachers, students, staff, administrators, and families who are personally affected by the attacks and response. We encourage tapping your school counseling teams and local school leadership if you or a student are struggling ..."

As the war continued, the Ann Arbor school board received two organized letters (no doubt they have received many more individual letters):

One was spearheaded by Tahani Othman, as chairperson of the Arab American Advisory Group of the AAPS, a teacher at Ann Arbor Open, and also as a member of Zeitouna, a longstanding local dialogue group of Jewish and Palestinian women. It was turned in for the November 8, 2023, school board meeting with nearly 500 signatories; organizers recruited support from the general community and the letter included Jewish signatories.

It says, in part,

> "We speak as concerned parents, students, and members of the Ann Arbor Public School community regarding the current situation in Israel/Palestine. We share the Superintendent's concern and empathy for those affected, both Palestinians and Israelis.

> We are concerned about the growing trauma and isolation being experienced by AAPS Arab and Palestinian (both Christian and Muslim) students and staff due to the rise of anti-Arab and anti-Palestinian sentiments in our community. Recognizing the history and experiences of Palestinians in our AAPS community is an integral part of acknowledging their full humanity and of educating all our students in critical thinking …
>
> We stand with the Superintendent in denouncing acts of violence against Israeli and Palestinian civilians and we also applaud the Superintendent's position on condemning antisemitism, Islamophobia, and xenophobia, within our community.
>
> Criticizing Israeli government policies is not antisemitism. Israel does not speak for all Jewish people, and Palestinians have many Jewish allies and advocates.
>
> We call upon the district to fulfill its explicit commitment to its Equity Plan, which mandates creating a learning environment that enables all students to see themselves reflected in their coursework. Currently, our curricula and classrooms systematically avoid and silence Palestinian experiences. To accomplish a DEI plan that is rooted in justice, we have to expand our definition of diversity and inclusion to encompass all, including Palestinians."

More recently, the Jewish Community Relations Council submitted a letter that starts out similarly. It was signed by approximately 550 signatories and read aloud at the December 6, 2023, school board meeting. The organizers gathered signatures primarily from within the Jewish community.

> "We write to you as the parents of your students and your community members. Ann Arbor Public School Students, Jewish, Arab, and Muslim alike, are experiencing discrimination and harassment in Ann Arbor Public Schools. This is not a new occurrence and you have been aware of this discrimination for years, without taking appropriate action."

It then refers to increasing numbers of harassment and attacks both nationally and locally, and says:

> "We, as parents, taxpayers, and voters, ask you to take prompt and remedial action to stop this rise in illegal discrimination and harassment against all Jewish, Arab, and Muslim students at AAPS. No students from these groups should be afraid to go to school. They are. No Arab, Muslim, or Jewish students should be subjected to antisemitism, Islamophobia, or any type of hatred at school or school activities. They are …

It continues, by asking the school board to take the following steps:

> -That all messages from AAPS are balanced and neutral on the Middle East conflict. There is no reason for AAPS to add fire to this already burning flame.
>
> -Take action, prompt action, to stop the hatred, discrimination, and harassment to Jewish, Muslim, and Arab students alike who attend AAPS. This is your legal responsibility.
>
> -Provide professional development to all AAPS faculty and staff to give them the tools to address antisemitism, Islamophobia, and all forms of hate in the schools.
>
> -Promptly grant recognition to parent groups, including the Jewish Parents Advisory Council, that have asked to be recognized by the Board. This is necessary to ensure equal access and inclusion. We ask that any discussions at the school board level impacting these populations be held only when all involved have representation and a voice at the table. The Jewish Federation of Greater Ann Arbor is a convenor and voice for our community, and we hope that you will work with them, so that we can all work together.
>
> -We also ask that you use your voice for good. By electing you, we have trusted you to be our voice and represent us, all of us. The power should not be abused to make a preferred narrative but to bring everyone together in harmony and peace.
>
> We cannot fix the world, but working together, we can create a safe and harmonious learning environment for our children.

Eileen Freed, executive director of the local Jewish Federation, explained that the letter was in response to parent concerns, and that many parents are concerned about reports of antisemitism. She did not have exact numbers of incidents, saying that often the families (or their children!) don't want the incidents reported.

Some people had concerns that Rima Mohammad, the AAPS Board President, who is Palestinian, was mixing personal and public roles, particularly on her Facebook page. Until recently, Rima Mohammad had both school board information and information about Palestinian concerns on a single Facebook page. More recently, she has created a separate Facebook page for her school board work.

At the same December 6 meeting, Tahani Othman, who spearheaded the first letter excerpted above, gave an overview presentation of work the AAAG has done over the last 10-plus years, including working to address stereotyping and institutional racism, supporting families by providing Arabic translators for kindergarten roundup, and increasing education around Islam. She identified inclusion of the Palestinian narrative into the social studies curriculum as the next goal.

In the meeting, Othman then criticizes the letter from Federation, saying that although there is hate speech against Palestinian and Muslim students, the group does not support the claim that there is "rampant Islamophobia." She says that the elephant in the room, the issue that they are currently addressing is that "Palestinian students never get to have their narrative highlighted and their generational trauma acknowledged." She says that the challenges to the inclusion of Palestinian perspectives do not come from the district, but rather from people and organizations who are threatened by the Palestinian narrative being presented in the schools. She feels that the letter implies that Federation included the Arab and Muslim communities in their discussions, and she says that is false.

[School board meetings are recorded and found on the CTN City of Ann Arbor website.

Othman's comments begin around minute 49 of the December 6, 2023 meeting, https://ctnvideo.a2gov.org/CablecastPublicSite/show/9081?site=3]

In discussing the goals of having a Jewish advisory group, Freed identified the mission as, "to be a voice for parents of Jewish children, to represent the interests of Jewish children, not just antisemitism, but also scheduling, Holocaust education, curricular issues, a place and resource for the schools and the school board." This is the type of thing, in fact, that all of the advisory groups have been doing for the school board. Freed says, "If they're going to be talking about issues that impact us and our community, we should have a voice at the table."

There are clearly areas of overlap between the two groups: an interest in combating hate speech, supporting their communities, and providing education to teachers and the school board.

There are also likely areas of disagreement. Othman speaks of including the Palestinian narrative in the curriculum, and the AAAG letter refers to the school's Equity Plan. The Federation letter refers to a "fair and balanced" narrative. It is likely that what seems "fair and balanced" to one seems "unfair and unbalanced" to another.

At this moment, the school board table has become a focal point for those who are connected to the Middle East. And it's worth mentioning, for readers who don't follow local school board politics, that the Ann Arbor schools have a new interim superintendent and are about to embark on a search for a permanent superintendent. ■

Partnering in a joint Hanukkah Party

By Amichay Findling, Israel and Overseas Director, Jewish Federation of Greater Ann Arbor

On the first day of Hanukkah, students from the Hebrew Day School of Ann Arbor and the Nahalal Elementary School met online for a joint Hanukkah party. With great excitement, the children prepared songs and dances to show their Israeli and American friends, lit candles together, and enjoyed a joint holiday spirit.

The "School Twinning" project is one part of the Jewish Federation's 15 years of "Partnership 2 Gether" with Moshav Nahalal in Israel. This partnership includes an annual high school youth exchange program, joint "JCC Maccabi Games" teams, regular online meetings of committee members from Nahalal and Ann Arbor, and an annual meeting in Israel of the entire Michigan-Central Galilee Partnership, which Ann Arbor P2G committee members can attend.

For participating in the Federation's P2G activity, please contact Amichay Findling by email: amichay@Jewishannarbor.org. ■

Traditions Rewoven: NEXTGen A2

By Ariella Hoffman-Peterson, NEXTGen A2 Coordinator

Step into the lively realm of NEXTGen A2, where tradition intertwines with innovation and the sense of community has no limits.

This past September marked a significant milestone for us as we shed our former identity as Jewish Young Professionals (JYP) and embraced the dynamic transformation into "NEXTGen of Greater Ann Arbor" or, affectionately, NEXTGen A2. Why? Well, we wanted our community to feel even more familiar, approachable, and like home. The name NEXTGen not only links us to Jewish communities across North America, but it also reflects our role as the next generation steering the ship.

We listened to your thoughts and felt the need for a change. Our previous name might've sounded a bit formal, maybe even a touch exclusive to those who consider themselves professionals. But truth be told, we're not your typical professional club. We're a mix of recent grads, grad students, parents, professionals — you name it, we've got it. If you're in your 20s or 30s, you're in!

Our journey began with a bang — a launch party at the vibrant Union Rec in downtown A2, attended by over 55 individuals eager to embrace the new year, the Jewish way. The atmosphere was electric, with people mingling, forming connections, and setting the tone for our exciting new phase.

But amid the excitement of the new, we also treasure tradition. High holidays and winter festivities are full of tradition, so we brought back some familiar events with a twist. Fall Fun Day made a comeback, this time involving apple picking and mingling with some quirky animals at the Creature Conservancy in neighboring Saline. Havdallaween brought the spookiness with a costume contest, Havdallah under the stars, and, of course, loads of candy. In November, we all brought our favorite dishes for a warm and nostalgic Friendsgiving Shabbat dinner at a local historic house in Ypsilanti. Wrapping up the year, we celebrated Hannukah together, indulging in latkes and sufganiyot, lighting candles, singing together, and showcasing our creative sides by decorating Ugly Hanukah Sweaters and other accessories. We got to know many new people and appreciated the community during this challenging time for the Jewish community near and far.

Now, get ready for a year of fresh and fun new events. Picture a Happy New Year Hour and Megashabbat, uniting all the 20s/30s Jewish groups in the area. Chilly Midwest winter activities on Winter Fun Day will be followed by a cozy Hygge Shabbat, creating an atmosphere of warmth and togetherness. We'll join Federation's Main Event, celebrate Purim, and that's just the tip of the iceberg!

Do you have new event ideas or just have questions? Shoot us an email at nextgena2@jewishannarbor.org. Please reach out; we're inviting you for coffee, a chat, and a chance to get to know you better. In the end, it's all about the connections we make and the traditions we embrace at NEXTGen A2. Join us for a relaxed, enjoyable ride! ■

JCC Maccabi is not just for athletes

By Ariella Monson, Director of Development and Operations, Ann Arbor JCC

Join Team Ann Arbor at the 2024 JCC Maccabi Games this summer in Detroit, from July 28 to August 2. JCC Maccabi is more than a sports competition — it is the premier Jewish engagement program for Jewish teens aged 12–16. As Ann Arbor is just 35 minutes away from the host community, we have the opportunity to do so much more than send a delegation.

Noah Trobe, a four-year Ann Arbor JCC Maccabi athlete, is excited to be one of our coaches this summer at the Detroit JCC Maccabi Games. Noah played soccer for the Ann Arbor delegation in 2004 at the Columbus Games, proudly marching into opening ceremonies with "The Victors" playing loudly for all to hear. Noah was blown away by how many participants there were at the Games from across the globe, having made friends from different states and different countries. He was sad for the week to close, but thought, "Hey! I'll get to do this for three more summers!"

Noah continued to play soccer in 2005, and in 2006 had the opportunity to travel to Dallas and Phoenix, respectively. During the 2005 JCC Maccabi Games in Dallas, the majority of the Ann Arbor delegation played soccer, so the teens were able to wear Ann Arbor team jerseys. Then in 2007 as Noah traveled to Houston for his final year, he decided to try table tennis! He had just as much fun playing against athletes in that competition as he did when playing soccer.

Noah Trobe

Noah shares, "As a volunteer, I am looking forward to sharing my experiences with this next group of athletes as a guide to make sure they have the same experiences I had. JCC Maccabi Games has been a wonderfully organized event offering many social events outside of the athletic events as a way to connect with those all over the country and the

continued to page 10

Financial assistance available for teens travelling to Israel

Your Federation Staff

The Jewish Federation of Greater Ann Arbor is pleased to announce the availability of two sources of financial assistance for teens travelling to Israel: The Susan L. Lichter Memorial Endowed Israel Scholarship and Jewish Federation's Subsidies for teen travel to Israel.

Susan L. Lichter Memorial Endowed Israel Scholarship

The Susan L. Lichter Scholarship Fund provides two $3,000 scholarships annually for Ann Arbor area high school students to participate in peer group Israel experiences such as semester, summer, or gap year programs, which occur between high school and college. Paul and Carolyn Lichter established the fund in memory of their daughter who had a deep connection to Israel. "We wanted to establish this scholarship to keep Susan's name alive in the community and to give other young people the opportunity she had, to have a meaningful Israel experience," Paul shared. The scholarship application includes the submission of an essay in which students will be asked why connecting to Israel is important for them and how they expect that their experience in Israel will help them become more engaged community members.

A scholarship committee will determine the scholarship award winners. Winning essays will be published in the Washtenaw Jewish News and on the Federation website.

Federation Subsidies for Teen Travel to Israel

The Jewish Federation believes in the value of Israel experiences for teenagers in developing Jewish identity and offers subsidies for teens participating in approved, organized peer trips to Israel. Ryan and Steven Lechtner were able to participate in the Detroit Teen Mission to Israel with the assistance of these subsidies and, for Ryan, the Lichter Scholarship. "This was by far the most personal growth I have experienced, and it made me appreciate what I have," said Ryan. "If it hadn't been for the generosity of the Ann Arbor Jewish Federation and the Lichter family, I may never have had this realization ... I certainly wouldn't have had this while in Israel." Subsidies are provided for summer, semester, and year programs, including gap year programs. These subsidies are not provided for college-age students. The amount of the subsidy varies based on the number of applicants each year. The maximum any one individual will receive is $1,000. Individuals may receive this subsidy only one time. Subsidy recipients will be asked to share their experiences during and/or after their trip.

Applications for the Lichter Scholarship and Federation Israel subsidies must be received in the Federation office by February 15, and notification of subsidies will be made by March 15. Applications received after the deadline will be reviewed on a case-by-case basis if funds are still available.

Eligible Programs

Eligible programs for both the Susan L. Lichter Memorial Endowed Israel Scholarship and the Israel subsidies must be at least four weeks in length and be organized by an approved provider, such as those under the auspices of Jewish youth movements, denominational movements of Judaism, MASA gap year programs, Israeli university teen summer programs, or high school study programs. Scholarships and subsidies are not awarded for family or individual travel and will be paid directly to the programs in which the selected students participate. Local high school students interested in applying for the scholarship and/or the subsidy should visit www.jewishannarbor.org or contact Amichay Findling by email: Amichay@jewishannarbor.org. ■

"There will not be a victory of light over darkness until we will figure out that we must turn on the light."

By Amichay Findling and Millet Ben Haim

As the crowd gathered in the University of Michigan Hillel building, among the cheerful chattering and chewing of students and adults, one young woman sat quietly, by herself. Immersed in herself, distant, sat the key speaker.

Millet Ben Haim

As time arrived, the young woman moved to her seat, in front of her crowd. Following a short presentation by Shiri, Hillel's Israel fellow, the young woman started: "My name is Millet, and I survived the massacre at the Nova festival." Following a distant noise somewhere in the building, she suddenly flinched … "I am sorry, noises have become difficult for me, it makes me lose focus." And then continued: "I came here to carry a message, that although terrible things happened to us, we must stay united and keep our hope."

It was lunchtime on a Tuesday on a cold autumn day in Michigan, and Millet Ben Haim was on a mission. She came here on behalf of a new organization, "Faces of October 7th", recently founded to put real faces and voices behind the numbers. As Jews, we are experienced in dealing with catastrophes and in recounting them. We learned from the last generation's catastrophe that huge numbers, whether it is "1,400" or "6,000,000," tend to decrease the sorrow and identification with a catastrophe, while personal stories, of real people, connect.

The autumn of Michigan must be very different from that day, October 6, that started in Jerusalem, preparing for a rave. Raving outfits, makeup, and a lot of shiny glitter seemed like the right way to prepare for a weekend trance festival in the Negev. Millet knew she was going to a safe place, to meet friends, to be part of a community based on love. A couple of hours' drive got her to a beautiful natural location, to the great atmosphere she was looking for. She was happy.

As the party raged, night fell, emotions rose, beautiful bodies moved with the beats. As the sun started to rise, everybody stopped to look at the Negev's beautiful sunrise.

And then the music stopped.

"I looked at the DJ, I always stood close by to him, since I am a DJ myself. I asked him what's going on? He pointed in the other direction. I turned. Rockets. Many rockets, more than I have ever seen. I, together with everyone, laid on the ground. Actually, as an Israeli, I am quite used to rockets. So, I was laying and waiting for it to end, to go back to dancing.

"But it didn't finish. My friend, intoxicated, got into a panic attack. We were looking for instructions from a security guard, but his reaction made us understand that we might be among many others, but we are on our own."

At this moment, Millet and her friend tried to get out of there, like many others. They got to their car and crammed into it with some others. Millet was sober, so she drove. The traffic was jammed, the path was rough dirt, but everybody kept order, and acted in a considerate way. When they got to the road, she suddenly saw people rushing in the other direction, waving their hands to signal something: run away!

She was the last car to manage the U-turn before the shooting started.

"We quickly reached a blockade of scattered, deserted cars. We knew it is a terror attack. We could drive no more, so we got out and started to run. Gaza was to the west of us, so we just ran east towards the sun.

"I saw terrorists: On motorcycles, from the skies. We saw soldiers. We ran towards them, but they had RPGs — and the IDF doesn't use those. Terrorists. I felt as if I was inside a nightmare: running endlessly without being able to get closer to safety. All around us was shooting. People falling. I ran too slow, others were already far away. I could hear the terrorists.

"I heard two voices in my mind- 'give up! You can't do it, just finish with it' and 'There's no use of thinking of the odds — just keep going, do not lose hope!'

"We managed to avoid the terrorists. We got to a little valley with bushes. We were about 20 people; in my mind we were 20 survivors out of hundreds. One of us said: 'We are moving targets.'"

"I got into 'mission mode' and ordered everybody to split up. I crawled way with three others, looking for a place to hide.

"I was surrounded, exhausted. I was running for two consecutive hours, which felt like minutes. We hid in a bush. Our friends kept running for two more hours, completely silent. Hugging.

"I was afraid to call the police. They could hear the noise. When I managed to call, I had to wait. And wait. And they eventually answered and told us: 'You are on your own. Do not approach any nearby settlement, the terrorists are over there as well.'

"I called my family and sent location for a chance of rescue.

"I was trying to save my phone battery. Thinking of last words. 'I really love you and happy with the life I've had.' I wanted them to take comfort knowing that though I died young, I was happy.

"We kept hiding. I kept hearing shooting. I heard the terrorists walking. Laughing. They felt safe and comfortable, while I was hiding, terrified. I knew that if they find me, they won't care. Begging wouldn't help. I was wearing party clothes. I was ready for a rave, for the safest environment. Now, I was afraid of what the terrorists will do to me if they find me dressed up like that. I preferred dying.

"Someone screamed 'They found me, help!' We couldn't help.

"I made peace with the fact that I am going to die. The skies were very blue. Birds, blue. I hoped nature would move on disregarding human evil. My family will move on.

"Then, my little brother texted me a message of hope. That's all I needed.

"I was sober and functioning. I was with three other younger girls, crying, all with dead phones. I somehow got the phone number of someone to save us, Rami Davidian. I don't know how I got it. I texted him directions. I had only 3% battery. We were 5 hours in the bush.

"I texted him: 'Do not give up on us.'

"He texted back: 'I'll honk my car's horn till I find you.'

"I turned off my phone. I couldn't imagine what a risk Rami took by doing that.

"After one hour, I heard a car. I turned on my phone and called him. It was him, but he couldn't find us. So, I calculated the risk, and started to crawl out.

"He was in a white Toyota, like the terrorists. I saw a white Toyota. I was afraid. But I saw a Hebrew sticker on it, and I got up.

"It was someone else, Leon Bar, who saved us. He saved hundreds of people over two days until the terrorists killed him. He took us to "Patish", a nearby settlement. There were hundreds of people sheltering there. We hid in a shelter until IDF rescued us.

"Rami Davidian saved more than 700 people over three days."

Millet spoke for 40 consecutive minutes, nonstop, not interrupted, with a hollow look in her eyes. Staring at a point somewhere below her. But suddenly she raised her eyes, and I felt as if she looked me in the eyes. She then said:

"I want to finish with a sentence, which is a moral compass for me: There will not be a victory of light over darkness until we figure out that we must turn on the light."

I would like to thank U of M Hillel and Shiri Eshet, its "Israel Fellow", for hosting Millet and inviting me as a member of the Federation staff to join the conversation. I see great importance in telling the story of October 7, so we will all remember what started this war. As terrible as it is for both sides, it is a war for restoring safety and justice. ■

Israeli Community of Ann Arbor meetup

By Amichay Findling, Israel and Overseas Director, Jewish Federation of Greater Ann Arbor

A new community emerges in Ann Arbor! On the evening of Nov. 30, more than 30 Israelis, from various ages and walks of life, gathered at the Jewish Community Center of Greater Ann Arbor for a first "Israeli community gathering" in many years here in Ann Arbor. The meeting was initiated by Amichay Findling, as the new community shaliach to Ann Arbor, and facilitated by Amichay and by Milka Eliav, Hebrew Day School Hebrew teaching coordinator.

The meeting included a lecture and a workshop on the Hebrew language, followed by the work of Avraham Shlonsky, a prominent Israeli poet and linguist. The participants learned about Shlonsky's life and creation, about some of the many Hebrew words and idioms he invented and are still in everyday use, and about those words which did not "catch on" and were left on paper. In the workshop, participants were challenged to invent new Hebrew words and discover the meaning of the other participants' words. It was a joyous evening indeed!

There are more gatherings to come! If you are an Israeli Hebrew speaker and wish to meet other Israelis, please contact Amichay Findling: Amichay@Jewishannarbor.org. ■

Get ahead of the summer camp season!

By Your Federation Staff

A new calendar year is the perfect time to plan ahead for those exciting summer months — they'll be here before you know it!

At Jewish overnight camp kids discover who they are — and who they want to become — while having the time of their lives. They try out new things and find the best versions of themselves. They play basketball, go sailing, practice art, and even explore special interests like science or entrepreneurship or culinary arts—and while they're doing it, they make lifelong friends and build important life skills. At the end of the day, they get to sing songs, toast marshmallows, and make memories. When it's all done in a Jewish context, young people deepen their Jewish identity, which they carry with them their entire lives.

Of course, every summer camp comes with a price tag, and often a steep one. Luckily, there are financial resources available for those families wishing to send their kids to Jewish summer camp. The Jewish Federation of Greater Ann Arbor is pleased to once again partner with Jewish Family Services of Washtenaw County (JFS) and the National Foundation for Jewish Camp's One Happy Camper (FJC) program to address the financial burden of attending Jewish summer camp.

Jewish Camp Scholarships (JFS)

With the support of JFS, families can apply for need-based scholarships to attend Jewish overnight or day camps, including Camp Gan Israel and the JCC's Camp Raanana. Applications for these scholarships will be accepted until early April and can be found on the Federation's website at JewishAnnArbor.org.

One Happy Camper (FJC)

In addition, for those campers looking to attend Jewish overnight camp for the first time, the Federation's partnership with the Foundation for Jewish Camp (FJC)'s One Happy Camper program (https://jewishcamp.org), offering need-blind grants of up to $1,000 per camper. Families of any income level are encouraged to apply. The primary consideration is that your child must be attending a Jewish overnight summer camp for the very first time!

The greater Ann Arbor community joined One Happy Camper for summer of 2022 and offered grants to 18 local first-time overnight campers. In the summer of 2023, we awarded grants to 14 more local first-time campers. Across North America each summer, over 7,000 children are sponsored by the program. While the grants are only available for a camper's first time at overnight camp, One Happy Camper makes trying overnight camp much less of a financial gamble for parents. Our data indicates that 87% of those first-time campers return for a second summer. When their children return home, 97% of parents agree that Jewish camp makes their child proud to be Jewish.

For more information about One Happy Camper grants or a need-based scholarship supported by JFS, visit JewishAnnArbor.org or contact james@jewishannarbor.org. ■

January 2024 Calendar of Special Events

Always check websites or call for updates before planning to attend anything listed here and for prayer services.

Wednesday 3

Yidish Tish: *(Virtual) (Yiddish Conversation & Reading Group): Zoom. About 45 minutes each of conversation and reading. Free and open to all those interested in Yiddish language, literature, and culture, no matter what level of proficiency. For more information, to get the link, and to make certain that we are meeting on a specific day, please email Elliot H. Gertel at egertel@umich.edu at least one day before scheduled meeting day* **every Wednesday** *(except major Jewish holidays).*

2 p.m.

Thursday 4

Amster Gallery Exhibit of Thomas Rosenbaum *Opening. At the JCC. 6 p.m.*

Friday 5: Candle Lighting 4:59 p.m. Shemot

Saturday 6: Havdallah 6:04 p.m.

Thursday 11 Rosh Hodesh Shevat

Friday 12: Candle Lighting 5:06 p.m. Va'eira

Family Shabbat: Jewish Cultural Society *at the JCC. All are invited to join the JCS. Dinner from a local restaurant follows a short observance that includes secular readings, songs, candle lighting, wine, and challah. Children are welcome. Dinner is free for JCS members. The cost of dinner for non-members is $10/person or $25/family. Registration required: www.jewishculturalsociety.org. 6:30 p.m.*

Saturday 13: Havdallah 6:11 p.m.

Monday 15 Martin Luther King, Jr. Day

Friday 19: Candle Lighting 5:14 p.m. Bo

Saturday 20: Havdallah 6:18 p.m.

Community Havdalah and Who Knows One? *Jewish Community Center of Greater Ann Arbor Beth Israel Congregation, Temple Beth Emeth, and the Jewish Community Center of Ann Arbor, present "Who Knows One?" a gameshow with Micah Hart. On January 20, 2024, at 6:15, the event will open with community Havdalah, and then the games begin. What is "Who Knows One?" Think of a time you played Jewish Geography with an apparent stranger and you immediately made a friend, and you've got the idea! 6 p.m.*

Sunday 21

Taste of Gan. *HDS. All prospective families with children ages 3-5 are welcome to join a Taste of Gan at HDS! Please RSVP to astern@hdsaa.org 10 a.m.*

AARC Book Club. *Zoom-only meeting. Ian Black, a Jewish journalist (former Middle East editor at The Guardian) who was also an academic (at the London School of Economics): Enemies and Neighbors: Arabs and Jews in Palestine and Israel,1917-2017, 12:30 - 2 p.m.*

Monday 22

Professor Miriam Mora *will deliver a talk titled "Coloring Jewish Comics: Comic Books and Jewish Diversity." in Room 300 of the EMU Student Center. 7 p.m.*

Wednesday 24

Thursday 25 Tu'b'Shvat

"It's not over once you figure it out": *Literati Bookstore. Detroit poet Isaac Pickell is joined by fellow Michigan poets Robert Laidler & Jason B. Crawford to discuss his new collection of poems exploring generational trauma, liberation, and the Black and Jewish experience. 6:30 p.m., Literati, 124 E. Washington. Free. (734) 585–5567.*

Friday 26: Candle Lighting 5:23 p.m. Beshalach

Saturday 27: Havdallah 6:27 p.m. Sunday 28

ISRAEL360 Presents: Efrat Lachter, *Israeli Journalist and Knight-Wallace Fellow at UM Beth Israel Congregation. ISRAEL360 will present Israel at War: Updates from a War Correspondent, with Efrat Lachter. Ms.Lachter is an Israeli journalist who is spending this year as a Knight-Wallace Journalism Fellow at the University of Michigan. She serves as an investigative reporter for Israel's Channel 12 News and the weekly newsmagazine, "Friday Studio." 7 p.m.*

Phone numbers, websites, and addresses of organizations frequently listed in the calendar:

Ann Arbor Orthodox Minyan (AAOM): 1429 Hill Street, *248-408-3269, annarborminyan.org*

Ann Arbor Reconstructionist Congregation (AARC): 2935 Birch Hollow Drive, *734-445-1910, aarecon.org*

Beth Israel Congregation (BIC): 2000 Washtenaw Ave, 734-665-9897, *bethisrael-aa.org*

Chabad House: 715 Hill Street, 734-995-3276, jewmich.com

Eastern Michigan University Center for Jewish Studies (EMU): www.emich.edu/jewish-studies/

Frankel Center: 202 S. Thayer St., lsa.umich.edu/judaic/

Jewish Community Center (JCC): 2935 Birch Hollow Drive, 745-971-0990, jccannarbor.org

Jewish Cultural Society (JCS): 2935 Birch Hollow Drive, 734-975-9872, jewishculturalsociety.org

Jewish Family Services (JFS): 2245 South State Street, 734-769-0209, jfsannarbor.org

Jewish Federation: 2939 Birch Hollow Drive, 734-677-0100, jewishannarbor.org

Pardes Hannah: 2010 Washtenaw Ave, 734-761-5324, pardeshannah.org

Temple Beth Emeth (TBE): 2309 Packard Road, 734-665-4744, templebethemeth.org

UM Hillel: 1429 Hill Street 734-769-0500, michiganhillel.org ■

Maccabi Games, continued from page 8

world. It is great to be involved again!"

This will be an opportunity for the entire Ann Arbor community to join in the JCC Maccabi Games experience. Do a mitzvah this summer and host two teenage athletes from around the country. Volunteer as a medical provider at a sporting event, serve lunch or dinner to the athletes, help run a social action project, or cheer on team Ann Arbor at the Opening Ceremony. The list of opportunities goes on and on, and you won't want to miss this opportunity!

Interested athletes should contact our local delegation head, Marlowe Susselman, marlowesusselman@jccannarbor.org.

If you are interested in opening up your home and want more information about volunteering this summer July 28–August 2, please contact Ariella Monson, ariellamonson@jccannarbor.org. Sponsorship and registration information is available on our website, https://jccannarbor.org/departments/youthteens/jccmaccabi/. ■

Zing nisht, a song of Klezkamp

By Beth Dwoskin

In 2002, I dragged my husband Bob and our three tweens to Klezkamp in Cherry Hill, New Jersey. Back then, I was so ignorant about Yiddish music and culture that I don't even remember how I knew that Klezkamp existed, and it's still shocking to me that I pulled the whole trip together and paid for it.

We had to buy a portable keyboard for Bob to share with our son so they could both participate in non-concurrent piano activities. My boy ended up in a pickup

band led by a legendary musician, Ray Musiker, who was the soul of patience in his role as teacher to the ignorant young. All three kids took part in a rollicking, anarchic, ad hoc Klezkamp video production.

Bob is a highly trained, accomplished pianist. At Klezkamp, he had the opportunity to create a klezmer-style composition using digital tools. Bob wanted to write a klezmer song that would sound like Bach wrote it. He composed a short piece, and I fell in love with it.

Meanwhile, I stumbled my way through the vocal workshops at Klezkamp, singing in a contentious choir, skipping the vocal master class because I had nothing to present, and feeling several steps behind the Yiddish speakers who seemed to know all the folksong standards and genres. I spent even more money at the Klezkamp market, buying the full set of songbook compilations by Yosl and Chana Mlotek (which are now online). It would be another 15 years before I had the Yiddish and minimal guitar-playing skills needed to make use of these songbooks. Anyone who really knows me knows how extraordinary it is for me to spend money on something that I can't use. I still can't explain why I was drawn to this music and culture that was just as absent in my background as it was to every other Jewish baby boomer I know. It's true that I was a klezmer groupie when I lived in New York in the early 1980s at the time of the klezmer revival, but that was 20 years before Klezkamp.

As an occasional prayer leader and Torah reader at Beth Israel in Ann Arbor, I had been thinking for some time about the prohibition of a woman's voice in Jewish law — an injunction known as kol isha, the voice of a woman. I wrote a poem about it in English titled "Don't Sing, Little Bird", which was published in 2009 in *Bridges: A Jewish Feminist Journal*. With a dictionary in hand, I translated a shorter version of my poem into Yiddish, replete with grammatical errors and devoid of rhyme, and set it to the music of Bob's Klezkamp composition with the title "Zing Nisht" — don't sing.

I showed the finished product to Annie Rose, the leader of our choir, Kol Halev, at Temple Beth Emeth. With her intuitive gift for arrangement, Annie soon had a four-part score ready for the choir. It was a crowning moment for Bob and me to hear "Zing Nisht" sung by our dear friends in our beloved choir with our cherished Annie leading. The song was well-received by singers and audiences, including on our 2004 choir tour in Argentina where I introduced it in Spanish, another language that I didn't really know. I think that part of the reason for the audience appreciation is that people are simply charmed by the sound of Yiddish. After I studied Yiddish formally, I corrected all the mistakes and Bob wrote guitar chords for the melody. This whole story is on my Substack page, https://dwoskin.substack.com/p/zing-nisht-a-song-of-klezkamp, along with recordings of the song by the choir and by me, and a copy of the poem. ■

Community Tu B'shvat Celebration
January 28
See www.jccannarbor.org for more information and to register

January events at Beth Israel

Everyone is welcome to join Beth Israel Congregation for services, classes, and events. Services are being held in person and virtually, unless otherwise noted on the calendar. Below is a list of the links to participate virtually in services at Beth Israel. Beth Israel is now live streaming services on the Beth Israel YouTube channel (Beth Israel Congregation AA MI). All links are also available on the Beth Israel homepage (www.bethisrael-aa.org). Please note that passwords are used. Contact the office to get the passwords at office@bethisrael-aa.org.

Efrat Lachter

Who Knows One? And Community Havdalah
Saturday, January 20, 6 p.m.
Beth Israel Congregation, Temple Beth Emeth, and the Jewish Community Center of Ann Arbor, present "Who Knows One?" a gameshow with Micah Hart. On January 20, 2024, at 6:15 p.m., the event will open with community Havdalah, and then the games begin.
What is "Who Knows One?" Think of a time you played Jewish Geography with an ap-parent stranger, and you immediately made a friend, and you've got the idea. During the COVID-19 pandemic, founder Micah Hart sought a way to bring people together. He realized that people were isolated from their loved ones, friends, and coworkers, and were looking for a way to stay connected. This show was his way of creating a feeling of connection — by playing off an authentic truth about the Jewish people: we are all a part of a larger community.
"Who Knows One?" brings joy to Jewish commu-nities in unprecedented times. You may have seen the show on Zoom, but join us in person as BIC, TBE, and the JCC bring us together for the game that will expand your mishpocheh as you race to figure out who "The Chosen One" is, listen to stories of "Jewish Geogra-phy" from your friends and neighbors, and create a new chavurah as you exclaim, "me too!" when someone shares a little-known fact about themselves. Do you have a story about how Jewish geography impacted your life? We want to feature you! Share your story with Barb at barbm@bethisrael-aa.org.
All ticket prices include a drink ticket. Indi-vidual tickets are $30, couples are $50, and additional drink tickets are $5. If you'd like to get a table for you and seven friends (eight people total), we'll throw in an extra round of drinks! Tables are $200 with two drink tickets per person.

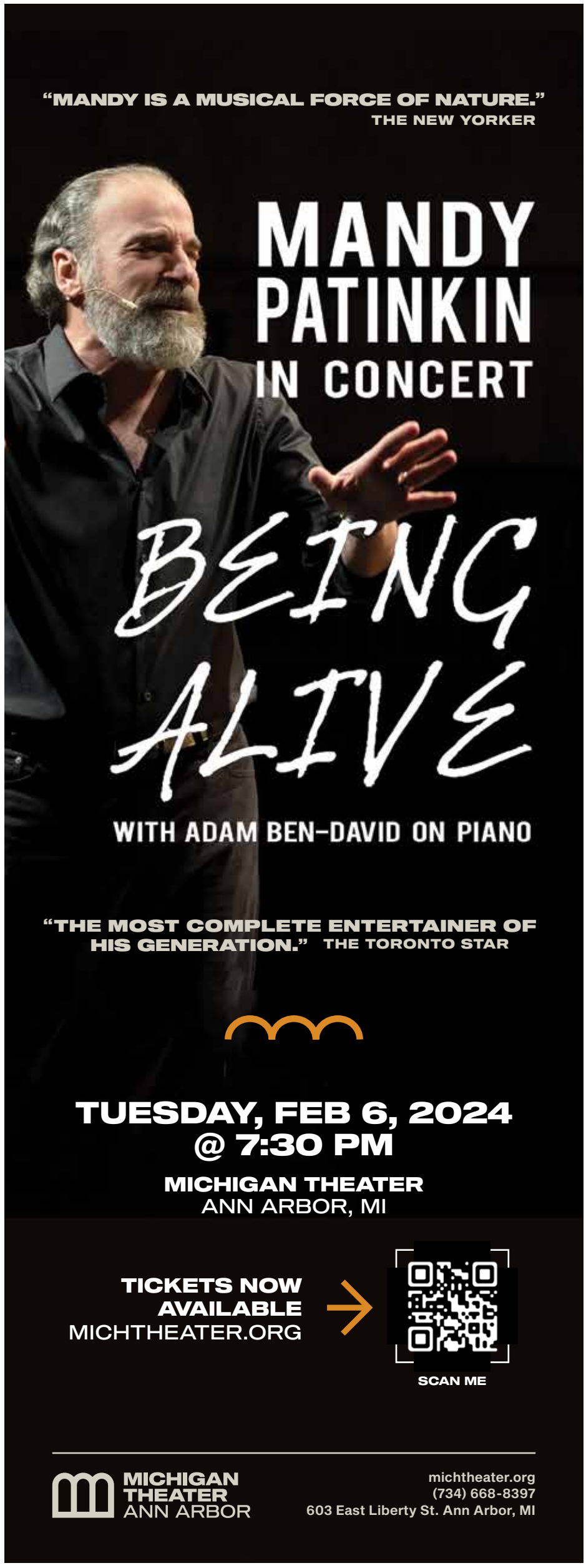
ISRAEL360 Presents: Efrat Lachter, Israeli Journalist and Knight-Wallace Fellow at UM
Sunday, January 28, 7 p.m.
In the fall of 2023, a group of Beth Israel members founded ISRAEL360, an initiative designed to elevate and enhance congregational knowledge about Israel. The first ISRAEL360 event was a lecture by Prof. Victor Lieberman. In the coming months, there will be additional programs, including a broad range of invited guest lectures, panel discussions, congregational parlor meetings, and select action efforts in support of Israel and its citizens. Some events will be open to the general public, while others will be limited to Beth Israel members.
On January 28 at 7 p.m., ISRAEL360 will present "Israel at War: Updates from a War Correspondent," with Efrat Lachter. Ms. Lachter is an Israeli journalist who is spending this year as a Knight-Wallace Journalism Fellow at the University of Michigan. She serves as an investigative reporter for Israel's Channel 12 News and the weekly newsmagazine, "Friday Studio." A recipient of the 2022 Shimon Peres Center for Peace Award, she has directed and produced more than 200 documentary segments on topics including human trafficking in Sudan and Israel, modern-day slavery in Malawi, orphans in Ukraine, and many more. As the first female war correspondent in her newsroom, much of Efrat's work has illuminated the lives of women in conflict zones. Registration is required.

Tot Shabbat
Saturday, January 13 and 27, 10:30 a.m.
Join us for a playful morning of Jewish songs, games, and stories. Challah and grape juice kiddush included. For kids age one through first grade and their parents, but all are welcome to join.
Aura of Kabbalat Shabbat
Friday, January 12, 6 p.m.
A Jewish Renewal-inspired singing service led by Rabbi Aura Ahuvia. The choir, dubbed the "Holy Levites," will be holding a rehearsal at 5:30 p.m. leading right up to and seamlessly into services. All are welcome to attend.
Sweatshirt Shabbat and Cholent Kiddush
Saturday, January 27, 9:30 a.m.
Come and enjoy Shabbat services in the cozy comfort of your favorite sweatshirt. Stay after services and warm yourself with our annual cholent kiddush featuring a variety of hearty and filling dishes.
Theology Book Club — Online Wednesdays at 8 p.m.
Beth Israel Congregation's Theology Book Club welcomes you to join them to read together and discuss books on Jewish thought and beliefs. The books are in English. Contact Paul Shifrin at (248) 514-7276 for more information.

In Person and Online Services

Evening Minyan
Sundays at 5 p.m. (in person in MandM Chapel and virtual)
Mondays–Thursdays at 7 p.m.

Friday Evening Services — in person and virtual
Kabbalat Shabbat Service at 6 p.m.
Shabbat Morning Services — In person and virtual
Saturdays at 9:30 a.m. ■



LSA JEAN & SAMUEL FRANKEL CENTER FOR JUDAIC STUDIES
UNIVERSITY OF MICHIGAN

FRANKEL CENTER EVENTS

Visit **lsa.umich.edu/judaic** for more information.

Israel-Russia-Russian Speaking Jewry Today: A Triangle or Circle?

***Dmitry Maryasis**, Mikhail Krutikov*
January 18, 12:30-2 pm
Zoom Registration:
https://myumi.ch/QqWV7

Abortion in Jewish & Islamic Law

*Elizabeth Roberts, **Rabea Benhalim**, Rafe Neis*
January 30, 4-5:30 pm
South Thayer Building, Room 2022

Let There Be Light: A Talk with Comics Artist Liana Finck + Book Signing

Liana Finck
Febuary 6, 4:30 - 6:30 pm
North Quadrangle, Room 2435

The University of Michigan College of Literature, Science and the Arts greatly values inclusion and access for all. We are pleased to provide reasonable accommodations to enable your full participation in this event. Please contact js-event-coord@umich.edu if you would like to request disability accommodations or have any questions or concerns. We ask that you provide advance notice to ensure sufficient time to meet requested accommodations.

LSA.UMICH.EDU/JUDAIC • JUDAICSTUDIES@UMICH.EDU • 734.763.9047

BANK OF ANN ARBOR PRESENTS
47TH ANNUAL ANN ARBOR
FOLKFEST
2024
HILL AUDITORIUM | 7PM
FRIDAY, JAN. 26
Old Crow Medicine Show
Devon Gilfillian • Bailen • Darren Kiely
Sons of Mystro • Emcee Jeff Daniels
SATURDAY, JAN. 27
Emmylou Harris
Michigan Rattlers • Steve Poltz
Lizzie No • The Sea The Sea
Emcee Jeff Daniels
TICKETS ON SALE NOW @THEARK.ORG
Program Subject to Change

Your Jewish Federation working for the community

By Eileen Freed, Executive Director Jewish Federation of Greater Ann Arbor

The past two and a half months have been challenging times for our community. The Jewish Federation team — dedicated professionals and tireless volunteers — have worked around the clock to support, convene, and advocate on behalf of our community. Some of this effort happens behind the scenes, and it is important for the community to hear about just some of the activities in which Federation is engaged to ensure a strong, engaged, connected, caring, vibrant, and enduring Jewish community.

Advocacy

Federation and its Board President, ad-hoc political triage team, and Jewish Community Relations Committee leadership have facilitated and/or participated in critical conversations and initiatives on behalf of our community.

When Jewish Family Services lost significant funding for older adult services, in addition to approving a $60,000 Federation emergency grant, members of the Federation team advocated with the county to provide an additional $650,000 of essential funds.

Antisemitism. Federation leaders held a meeting with the Michigan legislative delegation and local county and city civic and law enforcement leaders to discuss Jewish communal concerns — particularly at this time of increased antisemitism. Based in part on our input, the Washtenaw County law enforcement agencies published a statement about expectations for civic behavior and security for all citizens.

Ypsilanti City Council. Federation and Ypsilanti community members mobilized to encourage the Ypsilanti City Council to rescind a reprehensible and one-sided resolution against Israel, which they did. Unfortunately, on December 5 they adopted an equally one-sided, albeit less strident, replacement resolution during a contentious and unruly public comment session lasting five hours. Advocacy on this issue continues.

AAPS. The Jewish Community Relations Committee has convened a Parents of Jewish Students Advisory Group for Jewish families with children attending public and private schools in Washtenaw County. The Ann Arbor Public Schools School Board has been asked to recognize this group as an official "Advisory Group." Additionally, in response to concerns about recent antisemitism and anti-Israel rhetoric on the part of some board members, a letter from Federation and a petition signed by over 550 community members were presented to the school board and administration.

Ann Arbor City Council. Over the past month, Federation has organized a rotation of volunteers to speak during public commentary at Ann Arbor City Council meetings. Please contact McKenzie Katz if you are interested in participating.

Universities. Federation leaders have been in communication with University of Michigan and Eastern Michigan University administrations to advocate for the safety, security, and well-being of their students.

Security and Addressing Antisemitism

Community Security Manager Shane Dennis and other members of the Federation team have been addressing security and antisemitism issues on a daily basis.

Events. Shane coordinated security for local and campus community events including the solidarity gathering at Beth Israel, the UM campus solidarity vigil, and the gathering for the hostages at City Hall.

Incident response. Shane and Federation staff have been responding to incidences reported on the Federation's Incident Reporting Form https://www.jewishannarbor.org/incidentreporting/. This has included coordinating with law enforcement and contacting school administrators.

Seen outside Tel Aviv Museum by Dafna Eisbruch

Trainings. Shane has held trainings and working with security volunteers and professionals at every local Jewish facility, including Jewish sororities and fraternities.

Communications

Your Federation team has been keeping you informed about what is happening in Israel and here in Washtenaw County.

Weekly Tuesday Israel Updates provide current information about the situation on

continued to page 15

Jewish Federation®
OF GREATER ANN ARBOR

SAVE THE DATE

Main Event

MARCH 13, 2024

JOIN FEDERATION AT THE 2024 MAIN EVENT FEATURING

Aaron Dworkin

POETJOURNALIST, AUTHOR,
PROFESSOR, AND FOUNDER OF
THE SPHINX ORGANIZATION

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-OR ITS SCHOOLS-BETTER

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COLDWELL BANKER REALTY

Comics scholar Miriam Mora at EMU

By Robert Erlewine, Director EMU Center for Jewish Studies

Comic books have long been mainstream in popular culture, but in recent years they have become so ubiquitous as to be inescapable. Given their tremendous cultural capital, it was perhaps inevitable that comic books would receive increased attention from scholars. One particularly interesting line of investigation has been to examine the crypto-Jewish history of the genre. Many of the founding artists and authors of the genre were Jews who wrote under anglicized pseudonyms. They did so for a variety of reasons and not simply concerns about antisemitism.

On Monday, January 22, at 7 p.m. in Room 300 of the EMU Student Center, Professor Miriam Mora will deliver a talk titled "Coloring Jewish Comics: Comic Books and Jewish Diversity." In this talk, Mora traces the growing visibility of Jewish identity in comics, where Jews have moved from invisible, to coded, to overtly Jewish. Mora will talk about the history of Jews in the comics industry, ongoing trends in Jewish representation, and the future of Jewish comics.

Before earning her PhD from Wayne State University in 2019, Mora was the engagement director at Hillel at EMU for two years and worked as assistant Director of Education at Beth Israel for a year. Mora currently works as Director of Programs for the Center for Jewish History in New York City and as adjunct assistant Professor at SUNY, Albany. Mora is also the managing curator for the Museum and Laboratory of the Jewish Comics Experience at the Center for Jewish History, and co-creator of the JewCE comics convention. Her first book, Carrying a Big Schtick: Jewish Acculturation and Masculinity in the Twentieth Century, will be released from Wayne State University Press in May 2024. ■

Federation, continued from page 13

the ground, details about informative webinars and events, and helpful resources.

The biweekly Connection and What's Happening e-newsletters keep subscribers up to date with news and events from Federation and our community partners.

Federation articles in the Washtenaw Jewish News provide in-depth stories about our work in the community and how our partners in Israel are faring at this difficult time.

Convening

In just the past month, the Jewish Federation team has brought community leaders together to develop programs to support Israel and our local community.

On **October 8, a community solidarity gathering** was held at Beth Israel Congregation. Pulling the community together so quickly could only have been accomplished with the positive and immediate collaboration of community clergy and executive directors.

A second community gathering, on October 22, was held at the plaza in front of City Hall. This event focused on the hostages and was a partnership with community and campus organizations.

Israel Emergency Fund. Local congregations, the JCC, and Hebrew Day School have partnered with the Jewish Federation to raise over $300,000 — so far — for the Israel Emergency Fund spearheaded by the Jewish Federations of North America.

Return the Hostages. Federation is proud to provide financial, promotional, and PR support for the grassroots efforts of Ann Arbor's Israeli community to hold weekly displays highlighting the plight of the hostages in Gaza. Michigan Radio did a story (https://www.michiganradio.org/politics-government/2023-11-13/in-ann-arbor-a-display-calls-for-release-of-israeli-hostages-this-is-our-pain) on last week's display.

Campus. Federation is pleased to support the efforts of University of Michigan faculty and staff to convene and address issues they are facing on campus.

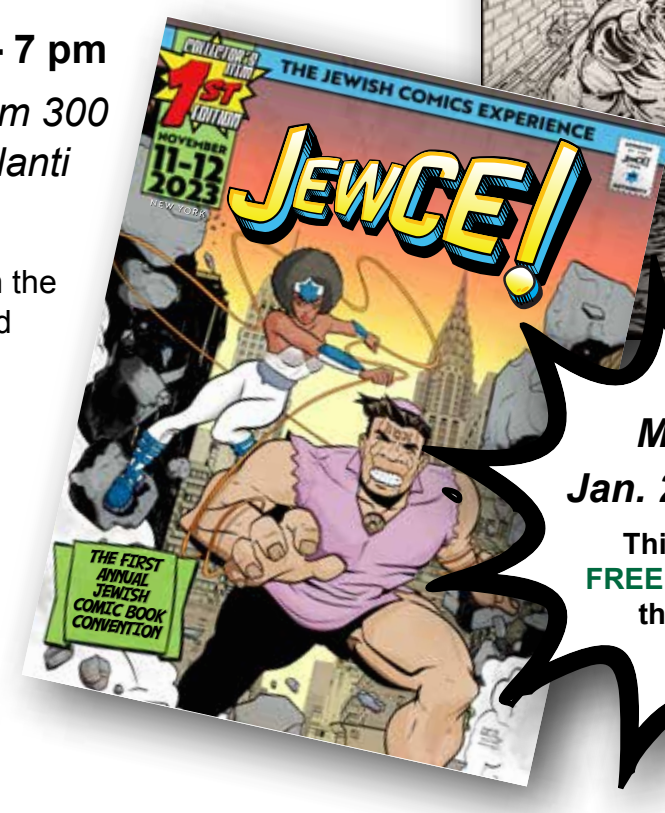
March for Israel. In partnership with the Jewish Federation of Metro Detroit and University of Michigan Hillel, Jewish Federation coordinated travel and communications for over 60 members of the local community to attend the March for Israel in Washington, D.C., this week. The March — the largest ever demonstration for Israel with over 290,000 participants — was implemented in record time by our parent organization, Jewish Federations of North America and the Conference of Presidents of Major Jewish Organizations. Its success was due, in large part, to the leadership and hard work of teams from the 146 Federations — including ours — around North America.

This is just a sampling of what has been accomplished in the past month. If you want these kinds of activities to continue and grow, we need your help. The Annual Community Campaign and LiveSecure Campaign support this work, and we ask you to seize the moment and give generously. ■

The Eastern Michigan University Center for Jewish Studies Presents

Coloring Jewish Comics

Comic Books & Jewish Diversity



Monday, Jan. 22, 2024 — 7 pm

EMU Student Center, Room 300
900 Oakwood Street, Ypsilanti

Join **Dr. Miriam Eve Mora** for a discussion of the history of Jews in the comics industry, ongoing trends in Jewish representation, and the future of Jewish comics.

Monday
Jan. 22 — 7 pm

This event is FREE and open to the public.

www.emich.edu/jewish-studies

For questions, contact **jewish.studies@emich.edu**

Co-sponsored by the Center for Jewish Studies and the EMU Department of English Language and Literature

CENTER FOR JEWISH STUDIES
EASTERN MICHIGAN UNIVERSITY

General Education Approved LBC GROUP 3

Mosaic 2023: A celebration

The Mosaic 2023 event took place on November 12, at Washtenaw Community College's Morris Lawrence building. Over 250 guests joined to celebrate the 30th anniversary of Jewish Family Services (JFS) of Washtenaw County. Chaired by Debbie and Norman Herbert, Phyllis and David Herzig, and Linh and Dug Song, this milestone event brought together a diverse community to honor the impactful journey of JFS and pay tribute to those who have been instrumental in its success.

Jewish Family Services of Washtenaw County is proud to share that over $300,000 was raised in support of the life-changing ser-

Congresswoman Debbie Dingell shares remarks before receiving the Bernstein Award.

Honoring Distinguished Contributors

Congresswoman Debbie Dingell was presented with the Bernstein Award for her unwavering dedication to effecting positive change in the community. Her tireless advocacy for the vulnerable and championing legislation for older adults and refugees set her apart as a deserving recipient of the Bernstein Award.

Homewatch CareGivers, represented by Breanne and Brian Stuart, was honored with the Herb Amster Award. On top of their longtime partnership with JFS, their commitment to respite work and advocacy for the needs of older adults and caregivers resonated with the mission and values of Jewish Family Services.

Retirement Income Solutions, represented by the managing partners, was also presented with the Herb Amster Award in recognition of their consistent and meaningful support over the past decade. As a financial and programmatic ally, Retirement Income Solutions has played a pivotal role in advancing the reach and impact of JFS in the local community and beyond.

Empowering JFS Made Clients

One of the event's highlights was the participation of JFS Made clients in a vibrant marketplace. Showcasing their talents and entrepreneurial spirit, these business owners came prepared to show their amazing handmade and hand-sourced products. Guests were able to shop through the marketplace and even taste some sampled treats! These purchases totaled over $3,000 towards supporting JFS Client's small businesses.

A Heartfelt Hora Unites the Community

The spirit of unity was felt all around as

Zufan's Coffee prepares to serve freshly brewed Ethiopian coffee to event attendees.

JFS staff, volunteers, board members, and distinguished guests came together to dance the Hora, hand in hand. This moment truly celebrated the sense of community and togetherness that has been at the core of JFS' mission for the past three decades.

Looking Forward:

The Mosaic event served as a moment of reflection on the incredible journey of JFS, from its grassroots beginnings to a flourishing organization making a profound impact on the lives of individuals and families.

As the event concluded, the atmosphere was filled with gratitude and excitement for the future. The Mosaic 2023 celebration not only honored the past but also inspired continued support for the vital work that JFS carries out in the community.

In the mosaic of life, JFS has been a beacon of hope, bringing together diverse fragments to create a beautiful and vibrant community. As Jewish Family Services of Washtenaw County looks ahead, the commitment to repairing the world and making a difference in the lives of many remains steadfast, ensuring that the next chapter is as impactful as the last 30 years.

JFS thanks the Mosaic Event Committee and Sponsors

Event Committee:

Sue Adler; Leslie Bash; Margie Checkoway; Susan Fisher; Phyllis Herzig; Fran Martin; Antonio Mena; Betty Palms; Ruth Petit; Bari Simon; Cindy Straub; Beth Wilenski; David Zimet.

Event Sponsors

Linh & Dug Song; Retirement Income Solutions; Bank of Ann Arbor; The Leon Family; Homewatch CareGivers; Rachel & Gary Glick; Mark & Fran Berg; Arbor Lakes Pharmacy; MMI Engineered Solutions; Ed & Wendy Rothman; Korotkin Insurance Group; National Car Wraps; Ed & Mona Goldman; Trinity Health; Grove Mental Health Collaborative; Sharon & Chuck Newman; Betty & Steve Palms; Lewis Jewlers; Blue Cross Blue Shield; Sue & Larry Adler; Nacht Law; Margie & Barry Checkoway; Wallside Windows; Leslie Bash; Dwight L. Wilson, Compassionate Leopard Press; Many Hands Life Sharing Community.

Please visit www.jfsannarbor.org for more information or to donate to Jewish Family Services of Washtenaw County's life-changing services. ■

Mosaic event attendees join hands as they dance the Hora.

The kids are alright: what Jewish summer camp taught me about life and being Jewish

By Rabbi Chelsea Feuchs, Temple Beth Emeth

In July, I had the pleasure of visiting the Goldman Union Camp Institute, more commonly referred to as GUCI, our local Reform movement summer camp. I was totally surprised by what I saw there. At a time when news articles and parents alike decry the ubiquitous presence of screens in children's lives, teens' total disconnection from peers, and the growth of cynicism among our youth, it was jarring to see kids so engaged with their environment and each other. The only screen I saw was a projector featuring the words to beloved camp songs about love and equality and little Jackie Paper (and of course her beloved dragon, Puff). Campers were not just connected to each other, they were chatting away continuously at lunch and banging on the tables to declare that they have the most spirit. And the teens dancing around impersonating bananas? There was nobody too cynical or cool to jump into the fun.

When we brought GUCI's Senior Assistant Director out in November to help us lead family programming, the camp kids rushed forward to show off their Israeli dancing skills. They bubbled over with enthusiasm and could not stop sharing stories about bunk-wide shenanigans and silly camp traditions. Even in their normal home and synagogue environments, there is a spark that camp ignites that brings kids into a different frame of mind and way of being. It was an unexpected and beautiful thing to witness.

In retrospect, I should not have been surprised to see that, at least when it comes to camp, the kids are indeed alright. I myself grew up attending a Jewish sleepaway camp, and the summers I spent there were some of the happiest and most meaningful periods of my life. Camp was the place I learned to put a bottom sheet on my bed, paddle a canoe, be proud when I won and gracious when I lost. It was where I formed friendships without any parental encouragement, lived amicably with peers despite not always liking them, and identified counselors and clergy I could look up to and ask for guidance. I truly prayed at camp, enjoying services imbued with fun, talking to God easily in the silences and when I looked up at the stars at night. I should have known that something as powerful as camp would continue to work its magic year after year, would continue to be a place for kids to grow into the best versions of themselves.

I believe that every child can develop in immeasurable, positive ways by experiencing a summer at Jewish sleepaway camp. While camps differ in specific ways and finding the right fit for your child(ren) is key, here are the top five benefits I see for kids who attend a Jewish sleepaway camp:

Independence: There is no substitute for building a sense of independence quite like spending time away from home. At sleepaway camp, kids learn to care for themselves, their living spaces, and their general environment in a responsible and thoughtful way. And this growth is not based in any nagging or friction, it is about building skills and feeling empowered.

Resilience: At camp, I got to be the very best swimmer … but also the very worst soccer player. Being pushed outside of their comfort zones allows kids to fail and teaches them that it is good to push beyond their boundaries because they will be okay even if they fail. This lesson is missing from so many of the other environments where kids spend time.

Immersive Jewish Experiences: At camp, Judaism is not confined to any one activity like Hebrew school or Shabbat services or a Passover seder. Everything that campers do is Jewish because they are living in a Jewish space with Jewish friends and mentors guided by Jewish cycles of time and values. As wonderful as a community's programming may be during the rest of the year (and I write this as a religious school director), there is no substitute for the kind of immersion that sleepaway camp provides.

Joys of Judaism: When the teens danced around like bananas at GUCI, it was because they were singing along in Hebrew to an Israeli pop song all about *bananot*. Religious services regularly involve hand gestures and dances that bring such levity to prayer. Especially in our current political and social environment, when being Jewish can feel difficult or even scary for our children, it is vitally important that they experience the joys of Judaism. Yes, there are burdens and responsibilities that come with this identity, but there is also tremendous celebration and pride and fun.

Lifelong Friendships: Because the camp environment is unlike any other, the friendships that kids form are often deeper, richer, and longer-lasting. The silly dances, inside jokes, and oddball traditions form a bond between campers that extends into the year and grows more each summer. And without the pressures of homework, after-school activities, or social media, when kids connect to each other at camp they are able to show up as the truest versions of themselves. Those are friendships worth building and maintaining.

Whether you are drawn to a camp affiliated with a particular denomination, region, or specialty, by sending your child to a Jewish sleepaway camp you are providing them a chance unlike any other to build positive memories and a strong personal identity. Reach out to the camps that spark your and your child's interest, and reach out to your synagogue because we would love to help you find the right fit. Camp changed my life for the better, the same is true of so many kids in our community, and it can be true for your kiddo as well! ■

Disremembered: Poet shares history and memories from ancient Jewish community

By Leslie McGraw

Award-winning poet and esteemed editor Zilka Joseph came to the United States from India in her thirties in the late 1990s. After a few years in Chicago, she moved to Michigan, with many of those years spent in Washtenaw County. As it goes in poetry and writing circles in this neck of the woods, she finds herself in networking spaces quite often. Learning that she is from India or a poet does not hold much surprise for people when she meets them. The surprise usually comes when is introduced as being Jewish.

Zilka Joseph is holding the original artwork on the front of her upcoming release (Feb 2024*) Sweet Malida: Memories of a Bene Israel Woman*. The Cover Artist is Raina Imig: shamandalservices.wordpress.com

Joseph was born in Mumbai and raised in Kolkata, part of the largest Bene Israel community in India. Her ancestors have an origin story that began before Hanukkah! The Bene Israel community, Marathi-speaking Jews, traces its origin to seven shipwrecked Jewish couples 2,200 years ago on the Konkan coast during Seleucid persecution in Palestine. Settling in Konkan villages, they integrated with the local culture, adopting Marathi and appending "kar" to village names. Known as Shanivar telis, or Saturday oil pressers in Marathi, they observed the Jewish Sabbath, refraining from work on Saturdays. This distinctive practice contributed to their unique identity.

Although Joseph's upbringing was more secular than religious, they observed Rosh Hashanah and Yom Kippur in personal celebrations at home or with other Jewish families. However, the celebrating was not just between Bene Israel Jewish families. In addition to several major Jewish communities with completely different origins in India, they also had neighbors and friends from every faith.

In her poems, Joseph evokes the culture of her people with the methods, muses, and memories found in the kitchens of her community. In the title poem of her new collection (*Sweet Malida: Memories of a Bene Israel Woman,* available February 2024), "Sweet Malida," and in the poem "Eliyahoo Hanabi," Josheph recounts the ingredients used to make the main dish for the Malida ceremony of the Bene Israel. In this Thanksgiving ceremony dedicated to the prophet Elijah, the ritual of how and what is used to make the dish is critical to the keeping of the tradition and culture of this small yet rich community. Jewish influence of dried fruits and nuts are as important of a staple to the dish as the regional fresh coconut, "finely grated by [my] mother's hands" which is a celebrated item among Muslim, Christian, and Hindu neighbors.

In an interview with Joseph, she recounted days that Hindu neighbors who lived in an apartment nearby would be lighting incense and ringing a bell for worship while in another apartment nearby a Muslim neighbor worshipped. "If you ever lived in a city like that, it's part of your life. That's what India was like. Nothing was like, this is your holiday or my holiday kind of thing. It's all around you. So, if your neighbors are celebrating Diwali, they'll send you sweets. If your Muslim neighbors are celebrating Eid, they'll make biryani or meat curry and send you a bowl of that."

When Joseph explains that she is a Bene Israel woman in the United States, it is generally new information. Part of the reason for that is due to the fact that most of the 8,000 self-reported Jews in Washtenaw County — and the most widely-known globally — are Ashkenazi Jews. "There's sometimes ignorance, there's surprise, there's sometimes curiosity, sometimes dismissal. But in general, I find most people I have met do not know of the existence of this community. I hope very much this book will help to guide them."

In telling the stories of her family, history, and culture of being a Bene Israel woman, she hopes to raise awareness of not only Bene Israel Jews, but pique curiosity about other Jewish communities across the world such as Ethiopian Jews, Chinese Jews, Hong Kong Jews, Sephardic Jews (primarily from Spain and Portugal), and Mizrahi Jews (from North Africa). She has already received critical acclaim from scholars all over the globe who have kept the research and history of this community at the forefront of their careers. During the process of reaching out to some of the scholars, Joseph connected with some who had learned from her own scholarly relative, Benjamin Israel, author of the 1982 book, *The Jews of India*. "I want this book to be a resource of information" says Joseph, for all people, secular or religious, Jewish or non-Jewish, to learn more about this unique hybrid of culture, both Indian and Jewish. ■

Zilka Joseph

Pantoum for Chik-cha Halwa
—Halwa made for festivals and special occasions

whose hands worked hard to make this halwa
whose hands soaked the mounds of wheat
how we waited three days and nights
how chik was extracted from grain

whose hands soaked the mounds of wheat
knew each step of the recipe
how to squeeze the chik from grain
to boil slowly the thick beads of juice

did they learn each step of the recipe
from a new culture from a new land
to boil slowly the thick beads of juice
did they miss loved ones left behind

from a new culture from a new land
did they taste their ancestors' food
did they miss loved ones left behind
those lost in the deluge shipwrecked

did their tongues taste their ancestors' food
was this so different from sweets of home
those lost in the deluge and wreck
would never come back to life

so very different from sweets of home
sugar coconut milk colored pink thickening
those lost in the deluge shipwrecked
would their spirits whisper old recipes

sugar rose-tinted coconut milk thickening
tired arms bated breath silky cubes cooling
do spirits whisper old recipes
in a new land new life new history

tired arms bated breath silky cubes cooling
sprinkled with poppy seed slivered nuts
new land new life new history
food and ways you made your own

sprinkled with poppy seed slivered nuts
how we waited how we waited
the food and ways you made your own
your hands working hard to make this halwa

Book group nurtures community at AARC

By Emily Eisbruch, special to the Washtenaw Jewish News

A lively discussion took place at a recent meeting of the Ann Arbor Reconstructionist Congregation (AARC) book group about ways to make Jewish worship services more relevant and meaningful. The conservation was sparked by *Judaism Disrupted: A Spiritual Manifesto for the 21st Century*, by Michael Strassfeld, a book which suggests modern ways to interpret and practice Judaism. While most book group participants found the book challenging, there was agreement that it generated excellent conversation.

AARC Book group luncheon in December 2023

Rav Gavrielle Pescador joined the group and helped guide the discussion on potential pathways to bring deeper connection to services. One idea is to provide more reminders of kavanah (intention) during services. It was noted that emphasizing kavanah can be especially helpful for those who don't know Hebrew or don't relate to the traditional prayers. Another approach the group discussed is to incorporate more drumming into services to increase soulful awakening. Drumming was showcased at a November 2023 AARC Shabbat service, with the expert guidance of drummer Seth Kopald.

A book group participant shared that she finds connection when Shabbat services feature the chance for attendees to chime in on a thought-provoking question culled from the week's Torah portion. Another member stated that while he's an atheist, he values the AARC for the warm community it provides, including the discussions at potluck dinners following Fourth Friday services, the chance to celebrate holidays as a community, and the book group itself.

For those who might like to join the AARC book group meeting on Sunday, January 21, please contact Greg Saltzman at gsaltzman@albion.edu. The group will discuss selected chapters of *Enemies and Neighbors: Arabs and Jews in Palestine and Israel, 1917–2017*, by Ian Black.

And for those who are fans of drumming as a way to enrich Shabbat services, be sure to join the AARC on Friday evening, January 26. Rav Gavrielle explains "We will bring in Shabbat Shirah (the shabbat of song), in celebration of parshat Beshalach which recounts the miracle of the parting of the Red Sea. Like Miriam and the Israelite women, we will celebrate the importance of redemption and freedom in our tradition with drumming, dancing, and song."

For more information check out the AARC website at https://aarecon.org/ or email aarcgillian@gmail.com.

AARC events in January

January 13
Second Saturday Morning Shabbat Service. This is a hybrid Shabbat Service led by our Rabbi, Gavrielle Pescador, at the JCC and on Zoom. Zoom link will be sent out the week before the event. 10 a.m–12 p.m.

January 21
AARC Book Club. Zoom-only meeting. We will discuss a nonfiction history by Ian Black, a Jewish journalist (former Middle East editor at the *Guardian*) who was also an academic (at the London School of Economics): *Enemies and Neighbors: Arabs and Jews in Palestine and Israel, 1917–2017*. 12:30–2 p.m., Zoom only.

January 26
AARC. Fourth Friday Kabbalat Shabbat. This is a hybrid service led by Rav Gavrielle Pescador in person at the JCC and on Zoom. Everyone is welcome! 6:30 p.m. ■

Cantor Hayut's untraditional book group

By Cantor Regina Lambert-Hayut, Temple Beth Emeth

When COVID first hit and Michigan went into lock down, so many organizations scrambled to figure out how to keep employees safe and productive and maintain social ties as much as possible to ward off loneliness and depression.

The Adult B' Mitzvah class at Temple Beth Emeth moved into a Zoom space, and, in putting our service preparation on hold, decided to try some fun things normally not in such a curriculum. Our first project was to read Geraldine Brooks' *The Secret Chord,* which is based on the Biblical story of King David.

In preparation for this excellent midrashic work, we read the entire David narrative from the middle of the Book of I Samuel, when we meet young David who slew Goliath, to the beginning of I Kings, the death of King David. It was fascinating to unpack the Biblical stories of the legendary king, discuss all of the Davids we knew personally, and how becoming acquainted with the fullness of the stories shocked us and even changed our relationship with this beloved ancestor. Having a deep familiarity with the details of the Biblical narrative made our reading of the novel so much richer.

Since reading novels wasn't the goal of the Adult B' Mitzvah class, we decided to move on to other Zoom-friendly topics, but a few of the people in the group wanted more opportunities to read novels of midrash on our famous narratives, and thus the Cantor's Biblical Book Group was formed.

The goal of the book group had as much to do with a weekly gathering as it did with the actual reading. Creating a safe, social space was critical. Having it continue to this day has been magical.

This untraditional book group assigned small readable chunks each week for the group to read and then discuss deeply. It was a new way for all of us to approach a book, but it opened up something for us that was really exciting. Not only did we have a weekly meeting, but we looked forward to discussing details in ways that don't usually happen in a traditional monthly book group. The depth that we were able to unpack even the most frivolous of our books helped us find interest and meaning in episodes that were often overlooked when looking at the big sweep of a story. Such an approach encouraged us to engage with more challenging, denser books that we often shied away from. We were able to unpack the small details that made each book really come to life.

Developing the reading list was a pretty big challenge — sadly there aren't many excellent, well-written and thoughtfully conceived novels based on Tanach (the Hebrew Bible), and especially those written from a Jewish perspective. So, we moved into some great works based on post-Biblical writings, in particular featuring our rabbis of the Talmud. In our second year, we decided to tackle works primarily by Israeli authors (translated into English, of course). This brought a whole new perspective to our understanding of the thoughts and worries in Israeli society through the generations, which was emotionally quite draining. So I included a lighter novel that was somewhat autobiographical which lead us to the books of our third year: memoirs. Each year, the reading list evolved into deepening our connections not only with Jewish learning and personalities but also with one another. As we entered into this year, we decided to choose critically acclaimed novels that would benefit from a close, slow, deep read.

Over these years, group members have shifted a little, but the core of the group is still intact — reading enthusiasts who were excited to have a good book to read and a chance to discuss and ask questions of the other readers as we worked our way through the journey together. We continue to meet only on Zoom, and when everyone joins us, we are about 12 strong around our computer screens. We come from a variety of backgrounds, locations, interests, and experiences. What we have in common is a hunger to learn, a love of books, a years' long friendship built through this group, and a desire to remain connected through literature even though the world seems to be returning to a pre-pandemic flow. Did everyone like every book that was chosen? Certainly not. But even in our discontent with a book here or there, we still had lively conversations, learned so much, and found community with one another in meaning and joy.

Cantor's Jewish Book Club meets on Thursdays at 11 a.m. on Zoom. The link can be found on the calendar at www.templebethemeth.org, and Temple Beth Emeth's Thursday weekly email has the listing of what book is coming up next for the group. For a full listing of the titles read in past years and this year's reading assignments or for more information, please contact Cantor Regina Hayut at cantorhayut@templebethemeth.org. ■

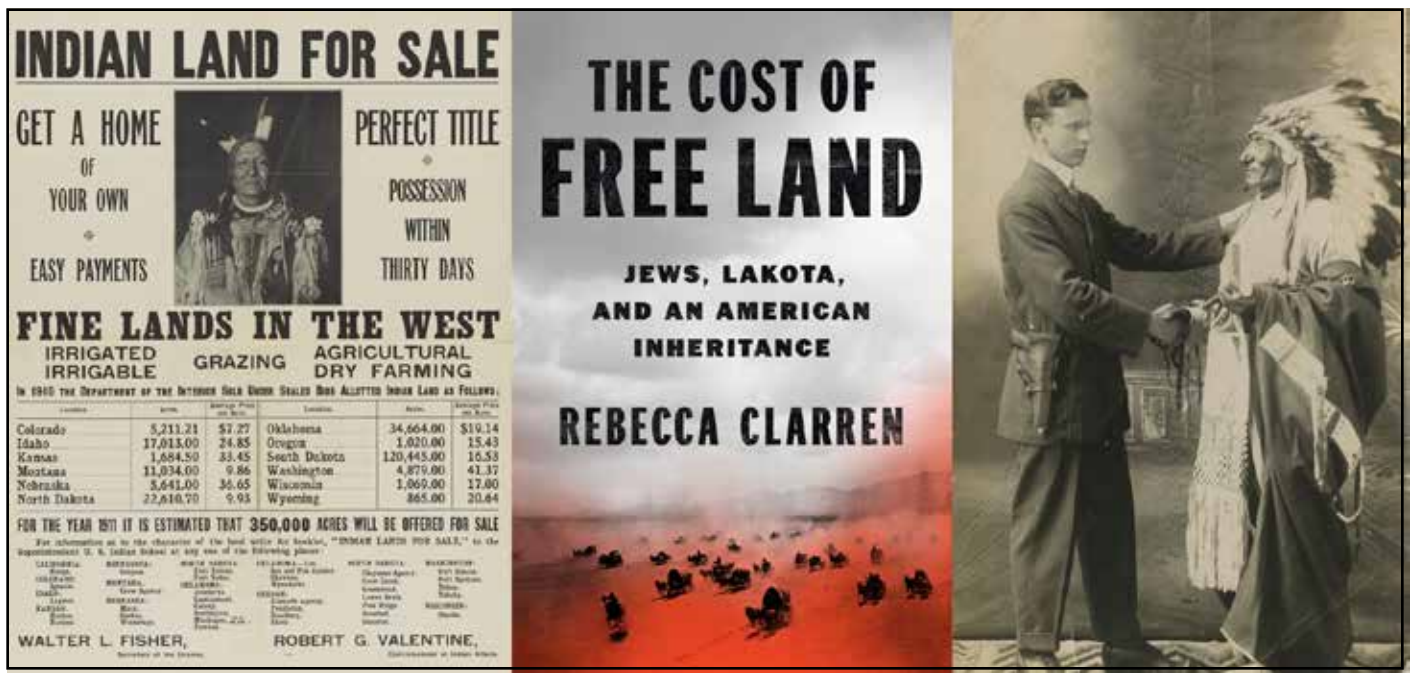
continued to page 21

Making amends for the stolen beam

The Cost of Free Land: Jews, Lakota, and an American Inheritance, by Rebecca Clarren, reviewed by Michael Appel

Family histories generally build a sense of both identity and continuity. The more interesting examples contain unexpected revelations — sometimes uncomfortable ones — and help situate the present within the events of the past. Rebecca Clarren's contribution to this genre, *The Cost of Free Land: Jews, Lakota, and an American Inheritance*, is unique in intentionally intertwining her family's story as Jewish homesteaders in early twentieth century South Dakota with the parallel history of the indigenous Lakota people. Clarren's book was featured at the most recent Jewish Book Festival sponsored by the Jewish Community Center of Greater Ann Arbor.

The story unfolds in an area of the western United States whose nearby place names are well known and conjure up critical moments in history — the Standing Rock, Cheyenne River and Pine Ridge Reservations; the Black Hills and Mt. Rushmore; and Wounded Knee. But the center of the story for Clarren's family "is a place that locals still call Jew Flats," although no Jews had lived there for decades by the time research for the book began in 2019.


INDIAN LAND FOR SALE
GET A HOME OF YOUR OWN
EASY PAYMENTS
PERFECT TITLE
POSSESSION WITHIN THIRTY DAYS
FINE LANDS IN THE WEST
IRRIGATED IRRIGABLE
GRAZING
AGRICULTURAL DRY FARMING
FOR THE YEAR 1911 IT IS ESTIMATED THAT 350,000 ACRES WILL BE OFFERED FOR SALE
WALTER L. FISHER,
ROBERT G. VALENTINE,
THE COST OF FREE LAND
JEWS, LAKOTA, AND AN AMERICAN INHERITANCE
REBECCA CLARREN

This book review benefits from two discussions with the author that are available on websites referenced below. One, moderated by Deborah Dash Moore, was presented as part of the JCC of Greater Ann Arbor's Jewish Book Festival. The second is a remarkable discussion between Clarren and Sarah Podemski, a Canadian First Nations actor — well known for her role as Rita in Reservation Dogs — whose paternal ancestry is Ashkenazi Jewish, including her grandfather who was a Holocaust survivor, and whose maternal ancestry is indigenous Saulteaux Ojibwe. Quotes in this review are from The Cost of Free Land, unless one of the discussions is referenced.

The book presents the "entangled history" of Jews and Lakota through specific stories from Clarren's family (the Sinykins), and those of the family of Doug White Bull, a Lakota elder who assists Clarren in her research for the book. Their family histories literally come together in one of Clarren's family treasures — a photograph from about 1919, with Jack Sinykin shaking hands with a Lakota man wearing full regalia, who, Clarren learns, is Joseph White Bull, an important Lakota leader and ancestor of Doug. The core of The Cost of Free Land revolves around these two families' relationships to the land. By using a larger historical framework to explain these family histories, Clarren identifies the "cost" to one community and family, in order to provide something for "free" to the other community and family. She concludes that "my family, that I myself, had benefited from the centuries of federal mistreatment of Indigenous people in the United States."

Clarren explains to Deborah Dash Moore that "this project started with three questions: What are the stories we tell in families and in nations? What are the stories we don't tell? And why don't we tell those stories?" Among the stories that Clarren's family tells are those of her ancestor's migration from the Pale of Settlement — escaping antisemitism, violence, and poverty — and the creation of new lives under trying conditions. Whether it's clearing rattlesnakes from the outhouse path as a child's chore, her uncle who could ride standing on top of a horse (with picture as evidence), or breaking the ice on a frozen stream to allow Clarren's great-great-grandmother, Faige Etke Synikken, to have access to a mikveh, these stories combine a common immigration narrative of both struggle and success.

Clarren writes: "Both the narrative of difficulty and the narrative of glory can be true, but I am increasingly caught on the meaning that falls into the gap between these two versions of events ... the pride I take in my ancestors' endurance had obstructed me from seeing a fuller story, one that acknowledges the systemic benefits that the federal government extended to us because we weren't Indigenous but white, at least white enough." She concludes: "To look only at one piece of this history is to ignore the depths of this unfairness."

While the Syniken family see their land holdings, financial outlook, and cultural freedoms expand greatly as a result of their migration and U.S. government policies, the family of Doug White Bull — and the Lakota people more generally — experience the exact opposite. Clarren estimates that from 1851, the year of the first treaty between the Lakota and the U.S. government, and 1908, the year Clarren's family first started farming on the land they received from that government, the U.S. had taken or stolen 98% of the Lakota land that they retained in that initial treaty. During that same time, Lakota religious practice was prohibited, their language was suppressed, Lakota children were taken from their families to boarding schools, and their traditional relationship to the land was severed. These constitute, in Clarren's words, nothing short of "cultural genocide."

Clarren documents how these policies continued to support her family, while repeatedly undermining the White Bull family. While the last of the Syniken land wasn't sold until the 1970s, Clarren documents how repeated mortgaging of their property allowed the Synikens and their descendants to purchase more land (almost 6,000 acres at its height), and open and expand businesses not dependent on weather, for a total value of $1.1 million over the decades, adjusted for inflation. Meanwhile, the White Bull family saw the addition of dams on the Missouri River — put in place to benefit urban development downstream — flood the best of what land they retained, as they were forced to move further from the water onto more arid land.

In both book discussions, Clarren reads a particularly meaningful passage in the book, in which Clarren and Doug White Bull visit the land of his childhood home. Although displaced from this land by the anticipated flooding, it is still accessible — although not by road — and he is able to visit the overgrown remains of a small family cemetery. The description of this visit with Doug provides the opportunity in the book for Clarren to tie together what she had learned about the history with what she has learned of Jewish approaches to atonement, repentance, and repair.

> "As Doug takes a moment to contemplate the graves, I am struck again by the weight of his loss, of what has been taken from him and his family to ensure a specific brand of American progress.
>
> There's a debate, described in the Talmud, between two rabbis, over what should be done if it's discovered that a house, or even a palace, was built using a stolen beam as part of its foundation. One rabbi says the entire building must be demolished so that the beam can be returned to its original owners. The other rabbi, the far more pragmatic, says the building can remain standing, if the full value of the beam is repaid. Both rabbis make clear that, as soon as it is known that the beam was stolen, those living in the house must do something, they must make amends."

Clarren concludes her book pointing to ways we can make amends. Individuals can research their own family histories, and the history of the places they live. Clarren provides resources to place other family histories and locations within the story of Indigenous land loss.

She describes, in her conversation with Sarah Podemski, how her extended family has established a fund with the Indian Land Tenure Foundation (https://iltf.org/) to assist with the tribal purchase of land in the Black Hills, a sacred site for the Lakota.

Learn local cultural history to envision a future of solidarity. For instance, the University of Michigan Museum of Art (UMMA) is hosting an exhibit titled "Future Cache" by Andrea Carlson through June 2024, that uses the violent displacement of the Burt Lake Band of Chippewa and Ottawa Indians in 1900 to envision a future of solidary with Indigenous communities. https://umma.umich.edu/exhibitions/2022/andrea-carlson-future-cache/. And https://pulp.aadl.org/node/611909

Acknowledging the native peoples on whose land we live has emerged as one strategy to heighten awareness. When land acknowledgements become perfunctory, and are not tied into further actions, they have come under criticism as being performative and not in any way transformative. With that in mind, Washtenaw County is located on the land of the Anishinaabe and Wyandot peoples.

The two discussions referenced in this review are:

Rebecca Clarren and Sarah Podemski: https://theweitzman.org/events/weitzman-book-club-jews-lakota-and-an-american-inheritance-with-rebecca-clarren-and-sarah-podemski/

Rebecca Clarren and Deborah Dash Moore: https://jccannarbor.org/book-festival/ (scroll down the page to find link to this book discussion) ■

Letters, continued from page 2

Why does anti Israel rhetoric appear in the WJN, letter continued

to delegitimize the Jewish state. This includes falsely accusing Israel of committing "genocide" in Gaza and of being an "apartheid" state. To quote one of the organizers of the October 16 anti-Israel rally in Detroit, Lex Eisenberg, "As an antizionist Jew, I know that we will only find safety in solidarity with Palestinians and by ending 75 years of Israeli apartheid."

The rally participants cited in the article relied on the same kind of hate speech that is prevalent across college campuses in North America and in other countries, including that of the students who recently occupied the Ruthven Administration Building at the University of Michigan. The latter action was an attempt to force University President Santa J. Ono to retract his statement supportive of Israel in the wake of the carnage of October 7 and to get the U-M regents to divest from Israel and companies that do business there. The only thing missing from the statements of the Detroit rally attendees was the infamous anti-Israel chant about "the river to the sea," which clearly calls for the destruction of Israel and its replacement by an Arab state.

Finally, utterly missing from the rhetoric that appeared in "'Ceasefire now' rally in Detroit" was any context, any understanding of why Israel had no viable option but to invade Gaza and that Hamas was and is primarily responsible for the bulk of the death and destruction in that territory. A solitary, feeble amount of sympathy made at this rally for the victims of the deadly Hamas incursion into Israel was this token statement by Deb Kraus who mentioned in passing, that "Hamas' actions were inexcusable."

Yes, like the horror I feel for the many victims of the October 7 massacre, I also feel terrible about the human toll in the Hamas-ruled territory. It is indeed painful to see so many civilians, including young children and babies killed, injured, and displaced in Gaza. But it must be underscored that none of this would have happened if Hamas and their terrorist allies such as Palestinian Islamic Jihad hadn't brutally violated the ceasefire that was in effect on October 6. And the cowardly so-called "freedom fighters" of Hamas have always hidden behind the human shields of their own people whom they allegedly protect. They do so by launching rockets and other violent attacks aimed at civilians exclusively from structures including apartment buildings, schools, hospitals, and mosques in and under which they store weapons in a vast network of tunnels. All of these sites are located in and next to where there are large concentrations of civilians who time and time again fall victim to the Hamas assaults against Israel, both those carried out and attempted. So demanding a ceasefire, which largely benefits the terrorists, is a cynical and hollow call that not only ignores context, but displays a disturbing lack of understanding for the victims of the October 7 massacre, which set this latest war off in the first place.

Trying to be optimistic when this is ever more difficult, I hope that the temporary halt in some of the hostilities at the time that I write this (late November 2023) will possibly lead to a much less heated set of conditions. But as long as Hamas or a similar hate-driven, death-worshipping entity rules Gaza and has sway in other Palestinian Arab territories, I really think there's little to no chance of there being any lasting peace in Israel, Gaza, and the West Bank. Extremists on both sides of the conflict won't make it any easier. And giving a platform to people who use Hamas-like talking points is also unhelpful.

Elliot H. Gertel

Chanukah ceasefire rally, letter continued

downtown wind. Our children held up "Ceasefire," "Hostage Exchange Now," "Let Gaza Live," and "Stop Bombing Now" signs to cars driving down Huron St. and were rewarded with supportive honks.

We were elders, children, grown-ups, and almost grown-ups, mostly local Jewish parents of Ashkenazi ancestry who want our children to live in a better and just world. We were also secular locals, Christians, and at least one Palestinian person I'm aware of, also attended. We even drew in a mensch from rural West Michigan.

Nu. We lit candles, and sang prayers and songs, thanking G-d for light and thanking our ancestors ("Oseh Shalom" by Nurit Hirsch, "We Rise" by Batya Levine, and "Peace, Shalaam, Shalom by Emma's Revolution, and "Kol Ha'Olam Kulo by Rabbi Baruch Chait). We also recited poetry ("Prayer of Mothers for Life and Peace" by Sheikha Ibtisam and Rabbi Tamar Elad-Appelbaum, and "The Task Never Completed" by Marge Piercy).

We came together and collectively experienced many feelings: nachas, anger, fear, grief, joy in our togetherness, and hope.

We want a ceasefire and the immediate exchange of hostages because we see the fates of Jews in Israel and the fates of Palestinians as intertwined and interdependent. We know that a day will come when our people will live as neighbors and the first step toward healing is to stop the destruction. None are free until all are free.

Shalom,

Rebecca Epstein, Jonah Siegel, Rachel Goldberg

P.S. We are only identifying ourselves in this text and not sharing any pictures of people since we did not explicitly ask anyone present if they are willing to be identified. This is a scary time for Jews, both because of rampant antisemitism here in Washtenaw County and beyond, and also because of the way our Jewish communities have been fractured by this war. Many of us are facing tension (or worse) even among our families and friends, as all of our emotions are charged, and we are all in pain. Let's remember what Hillel the Elder said, "That which is hateful unto you, do not do to your neighbor. This is the whole of the Torah; the rest is commentary ■

Seeing the Middle East through rose-colored glassed, letter continued

to kill you, kill him first. Sanhedrin. If a thief is seized while tunneling his way into a house during the nighttime and is smitten so that he die, there is no bloodguilt. Exodus 22:1. Judaism does not condone the Christian value of turning the other cheek. Such conduct is not commendable, but a sin, for it only encourages bullies and more aggression.

What do these so-called "progressive" Jews — implying that those who disagree with them are "regressive" — know about the history of the Israeli/Palestinian conflict? They accuse Israel of "occupying" Palestinian land on the West Bank, land which Israel acquired defending itself in 1967 against the invasion by three Arab nations determined to drive the Jews into the sea. Despite Israel's numerous efforts to give the West Bank back to the Palestinians, they have time after time refused to sign a peace treaty, insisting that Israel accept as a condition of peace the right of return of the so-called "refugees" who fled their homes in 1948 — many at the urging of the invading Arabs with the promise that they could return once the Jews were driven into the sea — a condition which is nonnegotiable for Israel if it is to remain the only nation on Earth with a Jewish majority. For 75 years, these "refugees" have refused to emigrate to another of the 47 nations in which Muslims are a majority. Israel's Arab neighbors have refused to take their fellow Muslim "refugees" in as citizens. They prefer to let them stagnate in the West Bank in order to capitalize on their anti-Israel propaganda value, claiming that their children and grand-children are also "refugees." Are the thousands of Jews who survived the Holocaust and made new lives for themselves by emigrating to the United States, to Israel, to Britain, to Argentina, to South Africa, are they too still refugees? Are their children and grandchildren refugees?

These so-called progressive Jews self-righteously condemn Israel's self-defense tactics as disproportionate and "genocidal," an Orwellian use of language that distorts the very meaning of the word "genocide." Did they not see the videos of the Palestinians in Gaza and the West Bank cheering the Hamas murderers as heroes? Did they not see the report of Imam Usama Abdulghani who spoke at the "Al-Aqsa Flood" protest at the Ford Centennial Library in Dearborn, Michigan on October 14, saying that October 7 was a "day of God," a "miracle come true?" He said that the "lions" are defending not only Palestine, but the nation of Muhammad the Messenger. He added that the "honorable soldiers" of Palestine have chosen the only path to victory. Abdulghani asked: "How dare you compare Hamas to ISIS?" He added that Israel is worse than ISIS. Addressing the "friends of the Zionist occupiers," he said they should advise their friends that "the jig is up," that Israel is over, "the Titanic is sinking."

Neither of the articles published in the December WJN issue discusses the history of the repeated futile efforts of Israel to make peace with the Palestinians. During the 2000 Camp David accords, hosted by President Clinton between Prime Minister Ehud Barak and Palestine Authority Chairman Yasser Arafat, in order to settle the dispute over the status of Jerusalem and the Temple Mount, Barak dropped Israel's opposition to the division of Jerusalem, accepted future Palestinian sovereignty over the Temple Mount, and asked that the Palestinians only recognize that the site was also sacred to the Jews, to which Arafat stunningly responded that no Jewish Temple ever existed on the Temple Mount, only an obelisk. To counter Arafat's demand for the right of return, Barak offered to set up an international fund to which Israel would contribute in order to compensate for the property which the refugees had abandoned. He offered to allow 100,000 refugees to return on the basis of humanitarian and other considerations. The remainder of the refugees could live in the new Palestinian state, or in third-party countries, with Israel contributing $30 billion to pay for their resettlement. And still, Arafat rejected the proposal. When the talks fell through with no agreement, Arafat complimented President Clinton as "a great man," to which Clinton responded. "The hell I am. I'm a colossal failure, and you made me one."

In the article written by the two University of Michigan students who are members of J Street U, they accuse Israel of engaging in "wanton, retaliatory violence against civilians," without considering the morally significant role which intention plays in evaluating the ethics of human actions, and glibly state, "the entire ideology of the current Israeli government is incompatible with true democracy and basic morality," as if these young men are superior experts regarding what constitutes "basic morality."

In the article written by Shifra Epstein and Clare Kinberg, they quote from the moving eulogy which Moshe Dayan deliv-

ered in Nahal Oz following the brutal murder of Roi Rothberg, in which he stated:

"It is to us that the blood of Roi calls from his shredded body. Although we have vowed a thousand vows that our blood will never again be shed in vain — yesterday we were once again seduced, brought to listen, to believe. Our reckoning with ourselves, we shall make today. We mustn't flinch from the hatred that accompanies and fills the lives of hundreds of thousands of Arabs, who live around us and are waiting for the moment when their hands may claim our blood. We mustn't avert our eyes, lest our hands be weakened. That is the decree of our generation. That is the choice of our lives — to be willing and armed, strong and unyielding, lest the sword be knocked from our fists, and our lives severed."

Of Moshe Dayan's eulogy, the authors state: "Moshe Dayan's eulogy for Roi Rotberg 66 years ago is as poignant – and true – today as it was then. Dayan called upon Israel to search its soul and probe the national mindset. In contrast to many Israelis, Dayan showed an understanding of, and respect for, Arab hostility." This purported exegesis of Dayan's eulogy is a total distortion of what he said. Although he referenced "the hatred that accompanies and fills the lives of hundreds of thousands of Arabs," he was not stating that the hatred was justified, nor was he blaming Israel for the existence of the unjustified hatred. Rather, he was warning that in the face of that unjustified hatred, Israel had to be always vigilant, "to be willing and armed, strong and unyielding, lest the sword be knocked from our fists, and our lives severed." The authors' distortion of the message Dayan was delivering is typical of the liberal, left-wing Jews, who are always quick to blame Israel, and acquit the Palestinians of responsibility for their current plight.

There are those who condemn Israel's mass bombings in Gaza which has resulted in the deaths of thousands of Gazan civilians as a war crime, and they claim that one war crime — Hamas' massacre of Israeli civilians — does not justify another war crime. This contention is specious. The deaths of Gazan civilians caused by Israel's bombing missions is the consequence of Hamas' committing a separate war crime — housing its military operations and armaments in civilian homes, schools and hospitals. So, in order to destroy Hamas as a terrorist organization, Israel is forced to bomb these civilian targets. Still, they say, one war crime does not justify another war crime. The logical vacuousness of this contention is demonstrated by the following analogy. It is a crime for an intruder to break into a home and kill its inhabitants, and then flee to his parents' home for refuge. The police know where the parents live. Are they forbidden to break into the parents' home in order to apprehend the murderer, because breaking into a home is a crime, and, in addition, the innocent parents and the murderers' innocent siblings may be harmed in the process? These critics of Israel say, however, instead of breaking into the parents' home, the police can surround the home and wait for the murderer to exit in order to find food, for example, and then apprehend him. But the Hamas terrorists do not have to exit Gaza in order survive. They can hide in Gaza for weeks, months, years, while the IDF waits for them to exit. Destruction of their hideouts from the air is the only way that Israel can flush them out. And since it is Hamas's war crime of hiding out in civilian locations which requires this tactic, Israel's counter-tactic does not constitute a so-called war crime. It is Hamas which is killing their fellow Gazans, not Israel.

To paraphrase Emerson, a foolish pacificity is the hobgoblin of deluded and ignorant minds. The so-called "progressive" Jews focus on the number of Palestinian casualties which Israel's self-defense tactics have inflicted on Palestinian civilians. They fail to understand that a war against aggression is not about the current innocent casualties, but about preventing future aggression which will cost the loss of thousands more innocent civilians — both Israeli and Palestinian. After D-Day, as the Allies marched to Berlin to defeat the Nazis, thousands of innocent Germans who were not members of the Nazi party also fell victim to the use of brute force, but no one condemned the Allies for inflicting these losses in order to defeat Nazism. In the minds of so-called humanitarian critics, however, only Israel deserves such condemnation — condemnation which serves to encourage antisemites, like the antisemites who are still picketing in front of Beth Israel synagogue every Saturday morning in the guise of condemning Israel's treatment of the Palestinians, and have added new signs to their panoply of antisemitic messages, signs which state: "Gas Chambers? REALLY?!" and "Anti-Semitism – Always Earned, Never Given." Like the so-called Palestinian freedom fighters who have been holding pro-Palestinian rallies, chanting "From the river to the sea, Palestine will be free," a call for the annihilation of Israel as a Jewish state and death or minority status for the Jews who live there.

I, too, love John Lennon's "Imagine" as an inspirational expression of hope. But I can only imagine peace in the Middle East if the Palestinians also want peace. Their conduct over the last 75 years, however, has not demonstrated that they want peace with the Jews, or are willing to share the land with the Jews. They rejected the UN partition plan in 1947, and have rejected every peace proposal which Israel has offered them since, insisting instead on the right of return, a nonnegotiable condition for Israel, while they also pay bounties to suicide bombers.

So, to all you good-hearted, "progressive," "Not in My Name" Jews who demand a ceasefire, which would allow Hamas to regroup in order to kill more Israelis, I say, grow up, take off your rose-colored glasses, and see the world for what it is, not for what you imagine it should be. Your myopic vision and self-indulgent sense of benevolence are not just misguided, but are fostering and justifying increased antisemitism and Jew hatred in the minds of those who oppose Israel's right to exist, here and around the world, and endangering the welfare and survival of the State of Israel, of Israelis, and of Jews.

Marc Susselman

Masha Gessen receives Hannah Arendt Prize following controversy over Gaza essay

Andrew Lapin, originally for the JTA

The writer Masha Gessen will still receive a prestigious award named for Hannah Arendt, after the German foundation that administers the prize had initially said it would pull its support due to Gessen's recent writing on Gaza.

Gessen, a Jewish writer for The New Yorker magazine, published an essay last week comparing the Gaza Strip to Nazi-era Jewish ghettos, sparking backlash from Jewish and pro-Israel activists in Germany. That led the Heinrich Böll Foundation to say that it would no longer support a ceremony for Gessen receiving the award named for Arendt, a 20th-century German Jewish thinker and author.

But on Friday, the foundation told the Jewish Telegraphic Agency that Gessen will still get the award, including 10,000 euros in prize money, and that the author should still be honored.

"We want to make it very clear that we do not want to strip Masha Gessen of the award, or deny them the prize, and that we honor the relevance of their work," the foundation said in a statement. "Gessen deserves great merit for their unconditional commitment to democracy and to debating uncomfortable issues. We greatly appreciate Gessen's critical work, their demonstrated passion for freedom and commitment to defy any autocratic tendencies."

The award is given annually to political theorists who continue the philosophical tradition of Arendt. Gessen is a refugee from the former Soviet Union and the descendant of Holocaust survivors. They have been widely acclaimed for their writing on the Russia-Ukraine war and LGBTQ issues.

The foundation's initial objections, and those of the German city of Bremen that co-administers the prize, stemmed from a Dec. 9 New Yorker essay by Gessen entitled "In The Shadow Of The Holocaust." In the piece, Gessen critiqued modern German, Polish and Ukrainian approaches to Holocaust memory, and also castigated Israeli policy toward Gaza.

"For the last seventeen years, Gaza has been a hyperdensely populated, impoverished, walled-in compound where only a small fraction of the population had the right to leave for even a short amount of time—in other words, a ghetto," Gessen wrote. "Not like the Jewish ghetto in Venice or an inner-city ghetto in America but like a Jewish ghetto in an Eastern European country occupied by Nazi Germany."

They added: "The ghetto is being liquidated."

Following the essay's publication, the German-Israeli Society's Bremen chapter criticized Gessen's comparison of Gaza to Jewish ghettos, which society chair Hermann Kuhn wrote could have "only one explanation: a deep-seated and fundamental negative prejudice against the Jewish state." Kuhn also took issue with Gessen's stance on Germany's approach to the Boycott, Divestment, Sanctions movement against Israel, which the German government has defined as antisemitic.

In an open letter calling on the prize's administrators to refrain from honoring Gessen, the society wrote that giving them the award "would honor a person whose thinking is in clear contrast to Hannah Arendt's." Founding members of the prize also campaigned against Gessen receiving it due to their "statements about the Middle East conflict," in a letter quoted by the German newspaper Die Zeit.

Subsequently, Bremen's Senate announced it would be pulling out of a planned ceremony for the award, and the foundation said it would no longer sponsor it. But then it backtracked and attributed its decision to a lack of a venue for the ceremony. Later, on Friday, it said that it objected to Gessen's characterization of Gaza but that they should not be stripped of the award.

"We disagree with this statement, and fully reject it," the foundation said regarding Gessen's comparison of Gaza to a Nazi-era ghetto. "The award ceremony would not have been an appropriate place for an earnest dialogue on the culture of remembrance, which is why we are trying to find another format with Masha Gessen in which a more substantive discussion can be had."

The awards ceremony, originally scheduled for Friday, has been postponed to Saturday in light of the foundation's departure, but will reportedly still be presented on a smaller scale. According to Gessen, it will also lack many of the trappings usually associated with the award, including a promised lecture at Bremen University.

Gessen did not respond to multiple JTA requests for comment, including about the foundation's statement on Friday. They told Middle East Eye in an article published earlier Friday that the New Yorker essay, which quoted Arendt, accorded with Arendt's writing and thought.

"Hannah Arendt wouldn't have gotten the Hannah Arendt prize if you applied those kinds of criteria to it," Gessen said. "She was very insistent on comparing the Israeli policies and Israeli ideologies to the Nazis. And her project was very much what I'm building on, which is you have to compare in order to identify dangerous similarities."

In an interview prior to the prize controversy, Gessen told the same German paper that Arendt was a major inspiration for them. Gessen was also recently placed on a wanted list in Russia and accused by the Kremlin of spreading false information about the Russian Army, accusations which American journalism institutions have said are meritless.

The Craig Newmark Graduate School of Journalism at the City University of New York, where Gessen teaches, said in a statement Monday, "We categorically reject the criminal investigation of Professor Gessen,"

continued to page 23

Memories and recipes

By Lonnie Sussman, special to the WJN

I'm still thinking about last year, especially the sad times and the people we mourn.

It's good to have a practice of thankfulness every day and that really helps me. It also helps to surround yourself with loved ones,

Edith Maniker

be they family, friends, or someone becoming your friend. It helps to find your path to helping others. I wish everyone the blessing of family and friends, of peace and health, and of meaningful days and joy. I also want to thank everyone who has told me they enjoy the columns and thanks to Clare, the editor, for her support as well.

One person who has been on my mind for the past several months is Edith Maniker, may her memory be a blessing. Edith was born in Leipzig, Germany in the 1930s. The Nazis had arrived, so her parents sent the older daughter, age 16, on a Kindertransport, the program to save children (or kinder in German and in Yiddish) from the Nazis by sending them to England. Eight-year-old Edith was sent a little later. Her parents took her to a train station, waved goodbye after assuring her this "vacation" would be wonderful and they would see her in a few weeks. Of course, that was the last time she saw her parents. Eventually, she and her older sister immigrated to the United States, to Detroit, where there was an uncle. Her marriage to Art Maniker, her three children, her family, her community meant the world to her. My family and her family were very close; we celebrated Jewish holidays together. Edith was known for being kind, committed to her causes, including being a docent and speaker for the Holocaust Center in West Bloomfield, and a wonderful cook and baker. Her life story is remarkable, inspirational, and important to remember.

Edith Maniker's Pecan Puffs

As printed in *Woman's Day Magazine*, November 1992

Somehow the magazine got several of Edith's cookie recipes and published them. I want to thank Allen, her son, for sending me the article from the magazine and Marci, her daughter, for reminding me that our moms shared lots of other recipes as well, although my mom left the baking to Edith.

1 cup all-purpose flour
1 cup pecans
1 stick butter at room temperature (8 tbs)
2 tbs granulated sugar
1 tsp vanilla
Confectioners' sugar to decorate

Heat oven to 300 degrees and line a cookie sheet with parchment paper.

Process the flour and pecans in a food processor until the nuts are very finely chopped. You could do this by hand or with an old -fashioned nut chopper. Beat the butter, sugar, and vanilla in a large bowl with an electric hand mixer until the mixture is pale and fluffy. Roll level tablespoons into balls and place them one inch apart on the cookie sheet. Bake for about 45 minutes or until the cookies are golden colored. Roll in confectioners' sugar and then place on a rack to cool completely. When cooled you can roll them again. Store airtight for up to two weeks or freeze them.

Mom's Coleslaw

While I'm thinking and mourning Edith's death, I'm also remembering my mom and some of the other women who influenced my life and my attitude toward cooking. I found this recipe on a small, torn, crumbled piece of paper in my mother's handwriting.

Grate a small cabbage, two carrots, a green pepper, and a small onion.

Make a dressing out of ¼ to ½ cup of mayonnaise, a dash of salt, about 3 tbs lemon juice, and about 3 tbs sugar. Taste and add more salt, lemon juice, or sugar. Mix everything and refrigerate.

Esa Meadow's Broccoli Supreme

Serves 6–8

This is another recipe from the group of women from Branch 11 of the Labor Zionist Association. It is written in my mom's handwriting, but I remember eating this at one of the group events and making it myself back in the 70s and 80s.

2 pkg (10 oz) frozen chopped broccoli
1 can cream of mushroom soup (or make a mushroom sauce from scratch)
1 cup mayonnaise
2 eggs, well beaten
1 medium onion, chopped
1 cup grated cheddar cheese or enough to cover the casserole
¼ stick butter or margarine, melted, and then mixed with the stuffing or breadcrumbs
½ cup herbed seasoned stuffing or crumbs or make your own

Cook the broccoli, drain well, combine soup, mayo, eggs, and onion, and blend in the broccoli. Pour into a buttered 9x13 baking pan. Sprinkle with the cheese and then add the breadcrumbs. Bake in preheated oven at 350 degrees for 30–45 minutes.

Butternut Squash Tahini Salad

Kosher.com recipe by Batsheva Kanter

Serves 6

You can check out more recipes by this woman at kitchencoup.com

I had this salad at a friend's house and immediately asked for the recipe. It's easy, you can certainly change out the butternut for sweet potatoes or a different squash, use a green pepper, or add feta cheese. Try and keep all the chopped cubes of vegetables the same size.

1 medium-size butternut squash, peeled and cut into small cubes (about 3 cups)
3 tbs olive oil
1 tsp salt
½ cup kalamata or black olives, chopped
½ red pepper, chopped into small cubes
½ yellow pepper, chopped into small cubes
1 can chickpeas, drained
3 Persian cucumbers, chopped into small cubes (or one large English cucumber)
1 bulb fennel, sliced in half and then sliced thin
1 avocado, cut into cubes

Tahini sauce
The recipe makes 1-1/2 cups.
1 cup tahini
½ cup water
Juice of 1 lemon or 2 tbs lemon juice
1 clove minced garlic
1 tsp salt
½ tsp cumin

Roast the squash cubes in a 400-degree oven with the olive oil and the salt for about 25–30 minutes. Let cool. Place all the ingredients for the tahini sauce in a food processor and process until smooth. This will keep in the refrigerator for up to one week. Place the squash and other vegetables in a large bowl and add one cup of the tahini sauce and toss to coat.

Chicken Marbella

The Silver Palate Cookbook by Julee Rosso and Sheila Lukins

Serves at least 10 and is perfect for large gatherings. I don't do story problems, so you do the math to half or quarter the recipe. I found an article in one of the food-related emails sent to me that included this dish but didn't include the recipe. When I reread the article, I found they were discussing the dish created by Julee Rosso and Sheila Lukins who wrote *The Silver Palate Cookbook* and it became a famous dish. I haven't made this recipe in a long time but remember it being full of flavors and looking elegant.

4 chickens, quartered, about 2½ pounds each
1 head of a garlic, peeled and finely pureed
¼ cup dried oregano
Salt and pepper to taste
½ cup red wine vinegar
½ cup olive oil
1 cup pitted prunes
½ cup pitted Spanish green olives (I bet you could use green olives from other countries)
½ cup capers with a little of the juice
6 bay leaves
1 cup brown sugar
1 cup white wine
¼ cup finely chopped parsley or coriander

Combine the chicken quarters, garlic, oregano, pepper, salt to taste, vinegar, olive oil, prunes, olives, capers and juice, and bay leaves in a large pot. Cover and let marinate overnight in the refrigerator. Preheat oven to 350 degrees. Arrange the chicken in a single layer in one or two large baking pans and spoon the marinade over it evenly. Sprinkle the chicken pieces with brown sugar and pour the white wine around them. Bake for 50 minutes to an hour, basting frequently with the juices in the pan.

To serve place the chicken, prunes, olives, and capers on a serving tray and moisten with a few spoons of the juices. Finish with a sprinkling of the parsley or cilantro. This dish can also be served at room temperature.

Roasted Tomato and Labneh Pappardelle

Sababa by Adeena Sussman

Serves 4

Thank you to the friend who gave me this book. I'm a huge fan of Adeena Sussman who is not a relative, as far as I know. Her second cookbook is *Shabbat*.

¾ pound pappardelle pasta or another with a wide surface
2 tbs olive oil, plus more for tossing the pasta
3 large garlic cloves, minced
1 tsp ground cumin
½ tsp dried red pepper flakes
6 cups of cherry tomatoes, rinsed and dried
½ tsp salt and ¼ tsp pepper or to taste
3 tbs heavy cream or half and half
½ cup labneh or Greek full fat yogurt
Za'atar or dried oregano or marjoram to serving according to your taste

Preheat the oven to 425 degrees, place the tomatoes on a large baking sheet, and drizzle with the olive oil, salt, and pepper. Shake the pan to coat all sides of the tomatoes with the olive oil. Roast until the tomatoes start to ooze out the juice, about 45 minutes. Cook the pasta in a large pot of salted water until al dente. Drain the pasta but reserve about ¼ cup of the pasta water. Add a little olive oil to the pasta in the colander to keep it from sticking. Add the 3 tbs of olive oil to the pasta pot and add the garlic, cumin, and red pepper flakes if you are using them and gently cook over medium heat until the garlic is light golden and you can smell the cumin. This should only take a few minutes. Add the tomatoes, include all the juices from the roasting pan, salt, and pepper, and reduce the heat to medium-low. Warm for about 2 minutes then add the labneh for another minute or two. Finally, add the pasta and reserved pasta water if needed to loosen up the sauce. Check the seasoning and add more salt and pepper if needed. Serve in big bowls and garnish with the za'atar or oregano.. ■

An Indian phoenix rises on Packard

By Candace Bulkley and Trina Fuller

Candace and Trina became friends in the Temple Beth Emeth adult b-mitzvah class that graduated in 2022. They will be honing their palates, visiting, and writing about a variety of independent, locally owned Washtenaw County restaurants, catering to a variety of dietary preferences.

Madras Masala was a Southern Indian Ann Arbor institution for many years, located near campus on Maynard behind Nickels Arcade. In January 2023, a tragic fire burned the building to the ground. Faithful diners watched for signs of rebirth but were disappointed as the lot is still bare. However, the phoenix rose across town in the bustling SoPac corridor — Packard south of Stadium. Madras Masala found a new home in a former Chinese restaurant and gained a location with plentiful free parking.

We visited on a Thursday night and the parking lot was full, a good sign! Sadly, there was another sign, posted on the entrance doors which read "Self-Service." Our diners were not expecting this, but were not deterred. Since the COVID pandemic and well-known staffing difficulties, many restaurants have successfully switched to the counter-service model.

In the restaurant world there is "good" busy, where the staff is firing on all four cylinders, and "bad" busy, crash and burn with no recovery.

Based on the hectic scene at the counter we were encountering the latter. Ordering was difficult. The menu boards, displayed on TV monitors, were hung too high to read clearly, unless you have excellent vision. The posted menu items had no descriptions, only the name of the dish. For those of us who like to take their time ordering and consider ingredients, it seems there should be a printed menu to review. We asked and there was not, though we were assured they are coming "next week." After a rushed order, we were given a pager to alert us when to return to the counter to pick up our tray.

Our diners were disheartened to see their food served in plastic carry out containers and further disappointed that we had to pick up our own plates and cutlery — all disposable and of poor quality — in an area near the soda machine. Furthermore, no serving utensils were made available for this typically shareable meal.

Let's get to the food. We started with the Indian standard, samosas. The photo on the description-less menu depicted three samosas. We were served only two along with bland, watery cilantro and tamarind chutneys. The pastry of one samosa was too thick to cook properly and it was served raw in the center. When brought to the attention of the owner, he graciously offered to replace it with the vegetable pakora. They arrived quickly, hot, crisp but without a lot of flavor other than the dipping sauce. We also tried the Gobi Manchurian — cauliflower fritters with ginger, chili, and garlic. They were delicious, the sauce was warmly spiced, and the cauliflower was perfectly cooked. The teenager dining with us didn't think it could possibly contain a vegetable.

A short time later, the buzzer sounded again for us to pick up our entrees. We chose the chicken biryani as a standard-bearer. Unfortunately, it was disappointing with over-cooked rice, too much salt, and chicken that was just not flavorful. The accompanying raita yogurt sauce had an "off" sour flavor, and the hard egg was way overcooked with a telltale green ring around the yolk.

Our favorite entree of the night was the malai kofta — a vegetarian dish with tender cheese and potato dumplings in a delicious nutty sauce. Again, we were disappointed that while the picture on the menu shows five dumplings, we only received three, which didn't seem like a very generous portion at a $15 price point. Another standard-bearer, palak paneer, a spinach and cheese curry, was woefully bland, and there was no hint of the expected cumin seed, garlic, or onion. The entrees were served with generous portions of well-cooked royal basmati rice, known for its trademark super long grains, lovely aroma, and flavor.

The bread is an important part of the equation for many diners at Indian restaurants. Hot from the oven, flatbread is a treat. We had planned on ordering the onion kulcha until we saw a basket of the garlic naan on a tray on the counter. It looked so delicious that we couldn't resist and put our order in. It lived up to expectations, though it could have been hotter. Perhaps it was ready before the rest of the order and sat for a few minutes.

Generally speaking, we do not discuss the price of our meal in this column. In the case of Madras Masala, we feel it is important. Our meal for three diners with no drinks or dessert was $85. This is not inexpensive by any standard. With no table service offered, and no plates or utensils that don't break when you attempt to cut your food, the value is just not there. The careless use of plastic to serve food is an absolute travesty, especially when there are environmentally responsible alternatives widely available. Read the room, this is Ann Arbor!

It is unfortunate there is a burden of eating here which is placed on the customer, it is just too much "work" to ask of your guests. The owner noticed us talking after we finished our meal and came over to greet us warmly and asked for our feedback. She assured us that they are trying to recover from the fire and have started from nothing. We trust that in the future they will be enhancing the service and the offerings. She asked our names and promised that she would remember them when we returned and even finished with a blessing and a hug.

You are definitely more than a buzzer number when dining here if you take the time to engage. Keep checking in on Madras Masala. We know what they are capable of producing and in time they will get there. We wish them continued improvement and many years of success in their new location.

Madras Masala
2016 Packard St., Ann Arbor
734-222-9006
Madrasmasala.com. ■

TBE Events in January

Events and services are both in person and/or virtual. Please see www.templebethemeth.org for full details, location information, and links.

Tot and Elementary Shabbat Service & Dinner
Fridays at 5:45 p.m.
Join Cantor Hayut and Rabbi Whinston to celebrate Shabbat with fun activities, stories, songs, and age-appropriate learning for children ages 0-5 and children ages 5-10. Registration requested.

Shabbat Service
Fridays at 7:30 p.m.

Saturday Shabbat service
Saturdays at 10 a.m.

Weekday morning blessings
Weekdays at 9:15 a.m.
Join Rabbi Whinston each weekday morning for a short service of song, poetry, and meditation.

Afternoon blessings
Thursdays at 3 p.m.
Join Cantor Hayut for an intimate short service.

Adult B'nai Mitzvah
Sundays at 2:30 p.m.
Contact Cantor Hayut at cantorhayut@templebethemeth.org for details and with questions.

Women's Torah study
Mondays at 7:30 p.m.
Join Cantor Hayut in an in-depth study and lively discussion of the week's Torah portion. This year, the group will focus on exploring passages that have informed rituals of modern Jewish life.

Twenty-five-minute mindfulness with Jewish spiritual director Linda Greene
Tuesdays at 8:30 a.m.
Zoom room opens at 8:15 a.m. for optional check-in. Blessing and intention setting 8:30–8:35 a.m. Meditate 8:35–9 a.m. Start your day centered and connected.

Queer Torah Study
Tuesdays at 7 p.m.
Join us in person or via Zoom for a discussion of queer themes in the weekly Torah portion! Led by Ari Marcotte & Ari Smith. Guest leaders welcome! Contact Ari M (ari.j.marcotte@gmail.com) for more information.

Cantor's (Jewish) Book Club with Cantor Hayut
Thursdays at 11 a.m.
Join Cantor Hayut to read and discuss books of Jewish interest a few chapters at a time. This year, the book group will be reading primarily, although not exclusively, works by Israeli authors. For more information or questions, please contact Cantor Hayut.

Back Door Food Pantry
Thursdays, 4 to 7 p.m.

Meditation with Claire Weiner
Thursdays at 5 p.m.
Join Claire Weiner for a 40-minute meditation session.

Lunch and Learn with Rabbi Whinston
Fridays at 12 p.m.
Bring your lunch and learn with Rabbi Whinston during this informal and social gathering. We explore different ideas throughout the year with participants guiding our subjects. Join us under the tent at TBE.

Shabbat morning Torah study
Saturdays at 8:50 a.m.
Join us for this weekly discussion of the Torah portion.

Rosh Chodesh Circle
Wednesday, January 10 at 5 p.m.
In the TBE Chapel and available via Zoom.

Family Camp
Friday, January 12 at 6:45 p.m.
Family Camp provides an opportunity for families to play and learn together, for students to reinforce and share some of what they are learning in the classroom, and most importantly, to strengthen ties among students and parents/caretakers.

LGBTQ Shabbat Potluck
Friday, January 19 at 6 p.m.
Join us for a Shabbat dinner and candle lighting with members of the local queer community! Bring a dish to share with others, make new friends, and let us know what you'd like to see in future queer programming! . ■.

Gessen, continued from page 21

adding that Russia's "persecution is part of the broader effort to stifle independent journalism."

Controversy over responses to the Israel-Gaza war has caused turmoil across the world of arts and letters. Last month, a Jewish sponsor pulled out of the National Book Awards after learning that nominees planned to issue a statement criticizing Israel and calling for a ceasefire during the ceremony. The incident followed a controversy at the New York City Jewish cultural center 92NY in which it canceled a planned talk by an author who had signed a letter critical of Israel's actions in Gaza, leading to resignations at the center; a similar sequence of events unfolded at the magazine Artforum.

Gessen's Holocaust essay also criticizes Germany's formal policy of considering the BDS movement antisemitic. They report that German officials have frequently gone after intellectuals and activists who invoke the campaign. Gessen also criticizes Israel's own alliances with far-right factions in Germany and Poland and its refusal to overtly align with Ukraine in that country's war against Russia.

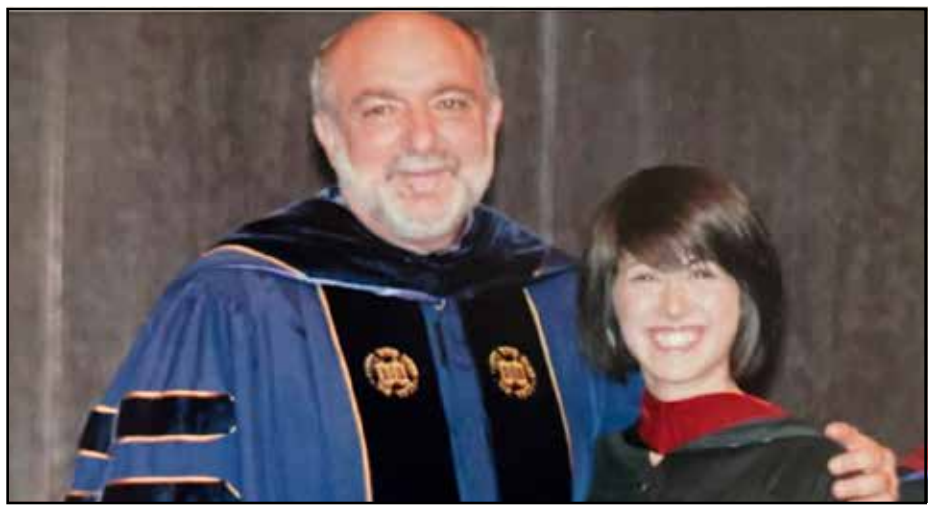
At one point, the essay quotes Arendt's own 1940s-era writings that compared future Israeli Prime Minister Menachem Begin's political party to the Nazis. Germany's policies combating antisemitism have been criticized by some left-leaning intellectuals for being overly harsh toward critics of Israel.

The Heinrich Böll Foundation is allied with Germany's Green Party and has offices in Tel Aviv, Ramallah, Washington, D.C., and other locations. On its Israel website, the foundation backs a two-state solution, condemns the Hamas attacks and notes "the disastrous humanitarian situation in Gaza" and "the suffering and pain of the Palestinians in Gaza and the West Bank."

David Ellenson was my rabbi. I can't believe we won't learn from him anymore.

Rabbi Shira Koch Epstein, originally for the JTA

It is the 24th of Kislev, one of the darkest days of the year, when we cannot wait to bring in the light of Hanukkah — and I just received the call that my teacher, my mentor, my rabbi, David Ellenson, has died. I was meant to meet with him today. It is hard for the child of a rabbi, who is also a rabbi, and teaches rabbis, to find a rabbi of her own. But David was my rabbi. The moment I choke on the words "Baruch Dayan Emet," tears fall from my eyes.



I suddenly remember what David taught me in the aftermath of Sept. 11: "Rabbi Shimon Ben Gamliel said: Do not make monuments for the righteous — their 'd'varim' are their memorial" (Jerusalem Talmud Shekalim 11a). D'varim can mean words, and it can mean deeds, and David embodied the best of both.

The rabbis taught that it is forbidden to deliver a eulogy on Hanukkah except for sages of Torah — and that David was. I know that I am but one of a legion of his students who call him "my rabbi," and will share their memories of him and continue to transmit his wisdom. David's d'varim, words and love shared over 25 years, have shaped me as a thinker, rabbi, human, parent, spouse, teacher, and friend.

In 2001, my husband and I were a few feet away when a terrorist bomb detonated in central Jerusalem. It was David, then president of HUC-JIR, who sat with me as a first-year student in Jerusalem. He was there on one of his many visits during the height of the second intifada, and he said nothing. Just sat with me, held my hand, hugged me as I shook.

Years later, he was my thesis advisor, and together we struggled with theological questions and the development of liberal Zionism. David had encyclopedic knowledge of where, on an exact page, I might find a paragraph of Rawidowicz or Hildesheimer, and on what volume and page in the Talmud I could find something that would support or refute or confuse my reading of a piece of liturgy. We had arguments over the nature of Jewish Peoplehood, of what makes us a collective body, of God and Torah and Jewish history and Jewish legacy.

Our work together extended into my current role supporting a new generation of rabbis through Atra: Center for Rabbinic Innovation, where he came on as a rabbinic advisor. Just this Tuesday, in my Google doc — that he had, of course, converted to a Word document — he added this comment in the margin: "October 7th has changed everything. I think it will be a watershed moment in American Jewish identity and American Jewish-Israeli relationships." This week, with the shared goal of helping our rabbis adapt their leadership to this moment, we were grappling with the shifting nature of individual and public Jewish commitments in a moment when liberalism and Judaism were not necessarily in sync. Intellectual, but also pointed towards the real work that rabbis are doing today.

David was my rebbe. He pastored me through the untimely and sudden death of my father, whom he knew before my birth. He never hesitated to share his paramount love for, pride in and commitment to his wife and family; just this week, he waited to schedule a meeting until he helped send his grandchildren off to school. I know that relative to his family and his close friends, my loss is small, and I pray that this community of his students can support them in their profound grief. Yet David took to heart the teaching of Sanhedrin 19b that one who teaches Torah to the child of a friend is like another parent. David knew that all of us need to feel that type of love, and I am in awe of his ability to offer both validation and instruction, often at the same time. Not only to me, but to many hundreds of us who have lost our rabbi, our teacher, for he was a Gadol HaDor, a great rabbi of our era.

It's hard to believe that David's d'varim, words and actions are, as of the 24th of Kislev, past tense. I will not be meeting with him today, or any day. I will never again feel his hug, hear Torah from his mouth between sips of Diet Coke. I will never hear his feedback on this week's writing; won't have his ongoing advice as I seek to continue the work of advancing strong rabbinic leadership.

We Jews follow blessings with action, words with deeds. When we soon say "may his memory be for a blessing," we rabbis can make it so when we learn and build upon David's Torah; seek to extend his boundless love as we offer guidance with affirmation and pastoral care with empathy; to have open-eyed, spiritually attuned, and proactive care for Israel and the Jewish people; to ensure that our actions and commitments reflect our highest values. I know that my life's work, supporting rabbis and the future of Jewish spiritual leadership, will always be guided and enriched by his wisdom and his actions.

May we, the students who learned from, who loved, and who experienced the love of our rabbi, David Ellenson, continue to build upon, to share, and to animate his d'varim, his words and deeds, and together strengthen the monument that will serve as his memorial and legacy.

The views and opinions expressed in this article are those of the author and do not necessarily reflect the views of JTA or its parent company, 70 Faces Media . ■

Norman Lear, Jewish creator of pioneering TV comedies including 'All in the Family,' dies at 101

Andrew Lapin, originally for the JTA

Norman Lear, the Jewish TV pioneer behind iconic comedies of the 1970s and 1980s that helped bring social commentary and Black characters into the mainstream, has died at 101.

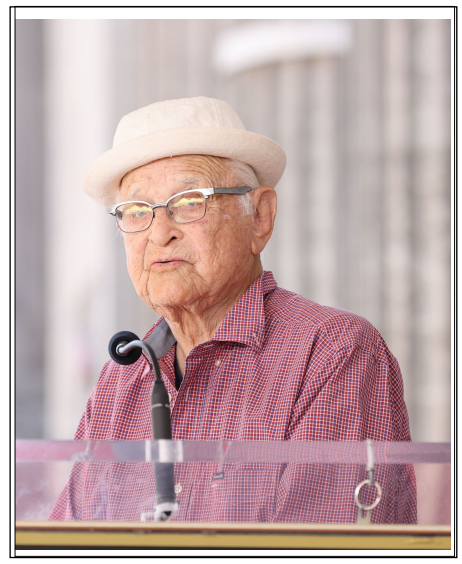
Lear's death was announced by a spokesperson for his family, according to *The New York Times*.

The decorated creator of "All In The Family," "The Jeffersons," "Maude," "Sanford and Son" and a host of other groundbreaking TV sitcoms, Lear lived and worked through just about every era of Hollywood comedy. A lifelong liberal in part, he said, because of hearing an antisemitic preacher on the radio as a child.

Beginning in the 1970s, he donated large sums to progressive causes, and in 1980 he founded People for the American Way, an organization aimed at countering the influence of the Christian religious right wing in politics.

He reached his 100-year milestone a few years ahead of peers Mel Brooks and Dick Van Dyke (both 96). But he had to say goodbye to other beloved longtime colleagues, including Carl Reiner (who died in 2020 at age 98), talent manager George Shapiro (who died in May at 91) and Betty White (who died shortly before her 100th birthday).

Lear got his own documentary in 2016 and received a Kennedy Center honor, as well as just about every other award under the sun. Yet even as he notched the century mark, he continued to work, co-hosting "Live In Front Of A Studio Audience," a series of TV specials in which celebrities recreate episodes of his old sitcoms, and executive-producing the recent remake of his show "One Day At A Time," as well as last year's documentary "Rita Moreno: Just A Girl Who Decided To Go For It."



Norman Lear attends the Hollywood Walk of Fame Star Ceremony honoring Marla Gibbs on July 20, 2021 in Hollywood, California. (Photo by Amy Sussman/Getty Images)

Lear was born July 27, 1922, in Connecticut to Jewish parents who had Russian and Ukrainian ancestry. Lear celebrated his bar mitzvah, but later described himself to JUF News in Chicago "as culturally Jewish as I could be and proud to be Jewish, but I'm not a religionist of any kind." He recalled that hearing antisemitic preacher Father Coughlin on the radio as a child helped fuel his interest in political activism.

When Lear was 9, his father was sent to prison for three years for his part in a fraudulent get-rich-quick scheme, and his mother sent her son to live with relatives he barely knew in Brooklyn. Lear returned to Connecticut to finish high school, and later attended Emerson College in Boston for a stint, but dropped out to join the U.S. Air Force and flew bombing missions over Europe when he wasn't entertaining fellow airmen. He moved to Los Angeles after the war and became a comedy writer in the budding television business.

Over time, his many early projects — which also included "Good Times," the first family show led by two Black parent characters — were seen as a crucial bridge to wider acceptance of Black stories in pop culture. Though "Good Times" was criticized for what many perceived as an over-reliance on catchphrases and stereotypes, his follow-up "The Jeffersons" gave American culture a robust and celebrated portrait of upwardly mobile Black middle-class life.

"It's not that there had not been black people on television before," wrote Ronda Racha Penrice, a Black cultural critic, in 2016. "But black people had not been on television by the '70s in roles where who they were mattered as much to them as they did on 'Good Times' and 'The Jeffersons.'"

"All in the Family," which starred the "lovable bigot" Archie Bunker character, has also been appraised as one of the earliest TV shows to deal with antisemitism in the United States — though Lear's intention to paint Archie's opinions as abhorrent backfired when many viewers, including U.S. President Richard Nixon, decided they agreed with him.

Lear's support for liberal causes lasted through his later years. Shortly after turning 100 last year, Donald Trump reiterated an argument he had made as president — that American Jews endangered themselves by not supporting him. Lear quickly made headlines for calling Trump a "horse's ass."

"Today, having recently turned 100, I read Donald Trump's appalling words about American Jews, and I am nine years old again," he tweeted. "The phrase, a horse's ass, was an everyday expression when I was nine and it occurs to me again now."

Days earlier, Lear had taken to Instagram to reminisce in a video, singing a lick from the classic tune "That's Amore," recalling how he once worked for Dean Martin singing the same song during the Colgate Comedy Hour in the 1950s.

Reflecting on his life in the video, Lear expressed gratitude for every moment of it.

"Living in the moment, the moment between past and present, present and past, the hammock in the middle of after and next," he said by way of advice. "Treasure it. Use it with love." . ■

Obituaries

The WJN prints obituaries, memories, and eulogies free of charge for family members of Washtenaw Jewish community members as a service to the community and to honor the lives of those who have passed away. When local congregations send condolence notices to the WJN, the editor searches for obituaries online. Also, community members are invited to send obituaries to the editor.

Herbert Pritzker (July 12, 1938–November 19, 2023), beloved husband of Eileen (nee Karabell). Loving father of Lori (Gary Mikes) and the late Jerold Kaplan, Davida (Dr. Eliyahu) Fink and Alan L. (Bea Sobel) Pritzker. Cherished grandfather of Danielle (Max Stan) Kaplan, Michael (Ali) Kaplan, Ilana (Shmuel) Abramson, Ovadyah (Aviva) Fink, Chaya Rivka (Dovid) Heigh, Esther (Avi) Ballen, Tova Rina (Chananyah) Schiff, Miryam Fink, Sholom Fink, Ian Pritzker, Denna Pritzker, and Jori Pritzker. Great-grandfather of 14. Devoted brother of the late Irving Pritzker and brother-in-law of Martha Pritzker. Contributions are suggested to Arden Courts (www.arden-courts.org) or the Alzheimers Association (act.alz.org).

Barbara Wolf Altman was born in 1933 in Cincinnati, passed away on December 3, 2023. She studied dance from a young age and taught all types of dance and exercise throughout her life. She married Dr. Sidney Altman and had 41 years of a wonderful marriage. Barbara was a devoted mother to her four children. She loved hiking, camping, canoeing, and skating with the family. She enjoyed entertaining and spending time with friends and family. Barbara was a great organizer and was the president of the PTA, a travel agent, and took groups to Can-

yon Ranch for 30 years. She did volunteer work at Montgomery Mental Health Clinic and Fox Chase Cancer Center. Barbara had boundless energy and a positive outlook on life. She will be greatly missed.

Preceded in death by her beloved husband, Sidney Altman, parents, Burnie and Anne Wolf, and her brother, Richard Wolf (Mary Bert). She is survived by her children: Terri Ginsburg (Jeffrey Spoon), Marjie Graham (the late Patrick Graham), Stan Altman (Lisa), Barry Altman (Mirtha), grandchildren Ben Altman (Nina), Steffanie Altman (Nick Stoddard), Jacob Ginsburg (Amy), Noah Ginsburg (Eliana Kissner), Orli Ginsburg Firestein (Max), Jae-Jae Spoon (Chris Voci), Jeremy Spoon (Sarah Jovan), Ava Altman, Nika Altman; nine great-grandchildren: Asher, Leah, Giselle, Maayan, Raz, Moses, Neva, Graham, and Aiden; sister-in-law Bertie Wolf, sister-in-law Sandra Sigal (Gerry), and beloved nieces and nephews and many wonderful friends. Donations may be made to Fox Chase Cancer Center or a charity of your choice.

Judith Bard, beloved wife of Gary Bard, passed away on Saturday, November 18, 2023, after a seven-year battle with breast cancer. Born Judith Faye Bronstein on May

25, 1942, Judy grew up in Philadelphia and the Main Line, the second of four children, daughter of Harry and Hendella Bronstein. She graduated from Lower Merion High School and earned her bachelor's and master's degrees at the University of Pennsylvania. She was a beloved fifth grade teacher for 35 years at Gladwyne Elementary School, teaching generations of students while living nearby with her first husband, Fred Fishman. In 1989 she married Gary and the two spent many happy years living between Society Hill in Philadelphia and the Jersey shore at Margate City, before moving to Admiral's Cove in Jupiter, Florida. In Jupiter, Judy and Gary shared a full life with many friends who shared their love of good food and bold world travel adventures. Her many friends were by her side until the end.

Judy's life was not easy, as she developed Type 1 (juvenile) diabetes while in college, at a time when not many understood this disease and treatments were limited. Her mother Hendella and sister Marlene helped establish the Juvenile Diabetes Foundation, which grew into the Juvenile Diabetes Research Foundation, paving the way to greatly improved treatments and medications for millions with this challenging disease. Remarkably, she never suffered from the long-term side effects of diabetes, and never let diabetes get in the way of living a full life. She will be remembered as a loyal and trusted friend to many with a vivacious personality and an unforgettable smile.

Her children and grandchildren will miss her relentless cheerleading for their success and happiness. She will be remembered in a similar fashion by her many students who valued Mrs. Bard/Fishman/Bronstein for her support, belief in their potential, and commitment to their learning and growth.

She is loved by many, but especially by her husband Gary; her three siblings and their partners Marlene and Leonard Dubin, Ed and Sophie Bronstein, and Rob Bronstein and Barbara Salkin who all reside in the Philadelphia area; her four children and their partners Andrew and Cathy Fishman (Parkland, Florida), Barry Fishman and Teresa McMahon (Ann Arbor, Michigan), Carrie and Seth Feit (Charlotte, North Carolina), and Susan DePonte (Palm Beach Gardens, Florida); and grandchildren Sandy Rosenthal, Morgan and Edward Staryarsky, Claire and Emily Fishman, Alex, Matthew, and Annie Fishman, and Jaclyn, Ethan, and Benjamin Feit.

We invite you to make a donation to the Judy Bard Memorial Scholarship for Lower Merion Township high school graduates pursuing careers in teaching. To donate, go to lmtsf.org/donate/, select the "Give to Special Award" button, and choose "Judy Bard Memorial Scholarship" from the dropdown menu. All funds donated to the scholarship fund will be matched by the family. Alternatively, donations in Judy's memory may be made to the Juvenile Diabetes Research Foundation, www.jdrf.org . ■

The Ten Plagues

By Rabbi Aharon Goldstein, Chabad of Ann Arbor

Seven of the 10 plagues that were visited upon the Egyptians are described in the Torah reading of Saturday, January 6, Vaeira. The purpose of these plagues was, as G-d told Moses: "So that you will be able to tell your children and grandchildren how I have made sport from Egypt, performing miraculous signs there."

Pharaoh is identified with his stubborn boasts, "I do not know G-d," and "the river is mine and I have fashioned it," denying G-d's influence in our world and replacing it with a belief in self and man's power.

The fundamental purpose of the plagues was to negate this approach, to manifest G-dliness openly so that all could see, and in doing so, to break the pride of Pharaoh and his nation.

G-d persisted in this endeavor until "Egypt [knew] that I am G-d," and Pharaoh's pride was crushed. Ultimately Pharaoh came to Moses in his nightclothes, entreating G-d's mercy.

And the evidence of G-d's influence in the world was not for Pharaoh alone. The miracles of the exodus serve as testimony of G-d's control of the natural order for subsequent generations as well. In Egypt, even Pharaoh had no choice but to acknowledge G-dliness. At other times, G-d's influence may not be as evident, but it is always G-d who is ordering our world and our destiny.

Nature itself is no more than a recurring series of miracles. For is there a reason why the sun should rise or the grass should grow?

But beyond the natural order, there is a G-dly hand directing our lives. Nothing happens by chance. Instead, in a way in which only His infinite wisdom can fully comprehend, G-d is guiding our lives and working miracles on our behalf.

This is one of the lessons of our Torah portion and the miracles of the plagues: to probe beneath the surface and become conscious of the involvement of G-d in our daily lives. The only difference between the plagues in Egypt and our present situation is the degree in which G-d's hand is overtly manifest, but the presence — and the working — of that hand always remains the sa . ■

Simchas and Sorrows

The Washtenaw Jewish community sends condolences to the families of:

Herbert Pritzker, husband of Eileen Pritzker. November 19.
Merle Goldman, mother of Karla Goldman (Kim Jaffee), and grandmother of Alex and Joey. November 16.
Barbara Altman, mother of Terri Ginsburg (Jeffrey Spoon), grandmother of Jacob, Noah, Orli, Jeremy, and Jae-Jae. December 3.
Avrum Ashery, brother-in-law of Marian Cohen (Sheldon Ginns). December 3.
Judy Bard, mother of Barry Fishman (Teresa McMahon), and grandmother of Claire and Emily. November 18.
Gwendolyn Scheerer, the mother of Jack Scheerer. December 1.
Burton Caine, the brother of Rabbi Ivan Caine and uncle of Rabbi Nadav Caine and Hanan Caine, and brother-in-law of Meira Miller. December 6.

The Washtenaw Jewish community sends mazel tovs to:

Helaine and David Reid on the marriage of their daughter, Stephanie, to Jonathon Mershimer. Stephanie and Jon were married on October 8 in Tuscany, Italy.
Natalie and Roger Palay on the birth of their grandchild, Isaac Ernando Ziaja. Born to parents Sonya (Paley) and Andrew Ziaja. November 10.

Robin and Rod Little on the birth of their grandson, Ari Little Cahill. Born to parents Andrew Little and Caroline Cahill, and nephew to David Little. November 30.
Gil Rubenstein on his bar mitzvah, January 20.

Denise Thal and David Scobey on the birth of their granddaughter, Frieda Ella Page, daughter of Jake Scobey-Thal and Al (Allison) Page.

Janet Greenhut on the birth of her grandson, Omri Liam, son of Leah and Nathaniel Gittlen. December 5. ■

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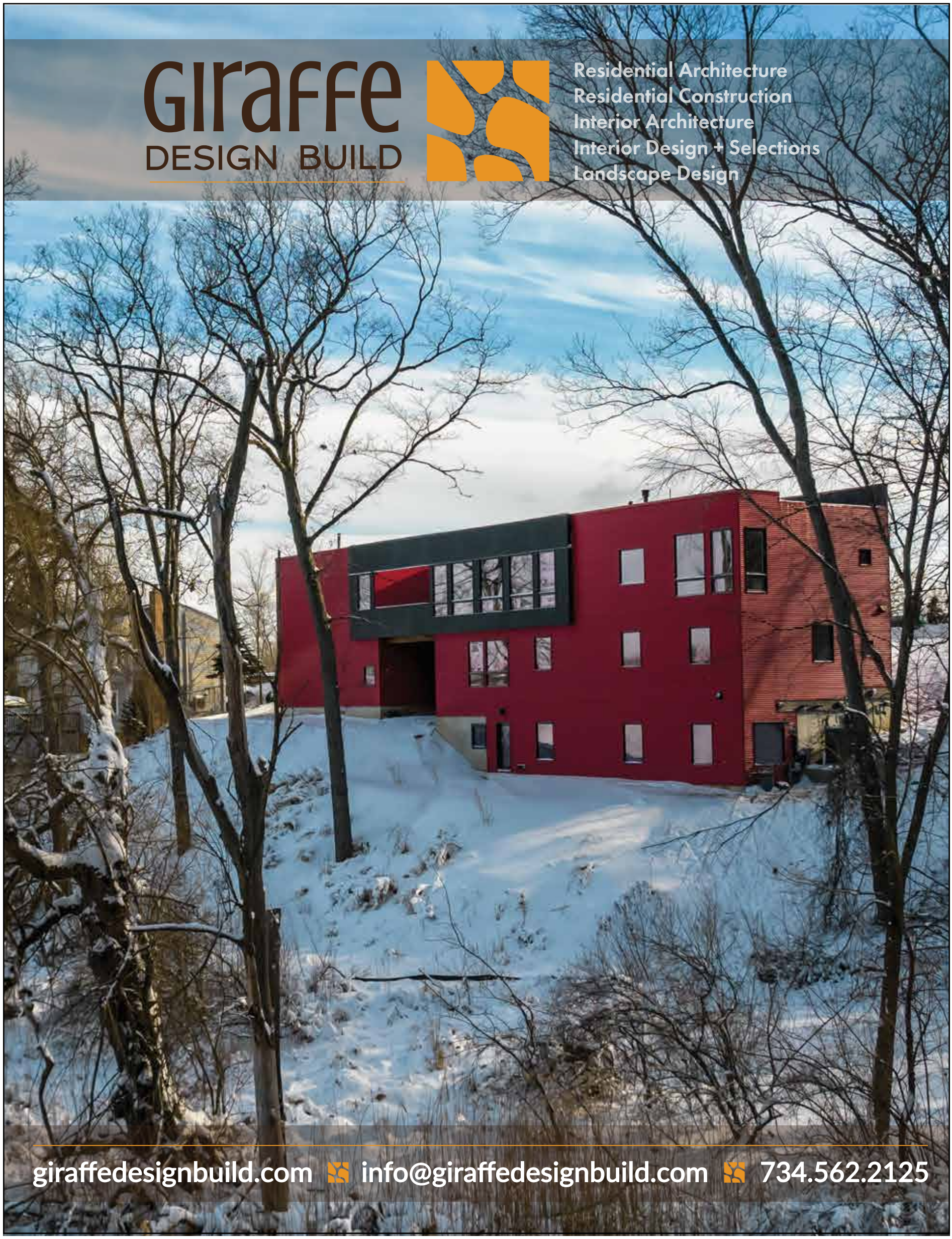
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